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THANKSGIVING

By VIVIAN YEISER LARAMORE

Again I count, and joyfully,
The blessings that have come to me:
Gay lavender in gardens old,
The heritage of sunset gold,
A tender smile, an eager word,
The poetry of brook and bird,
The inspiration morning brings—
My thanks, O God, for such good things.

The laughter of a little child,
November evenings starry-aisled,
The hills that lift my gaze on high,
My kinship with the passer-by,
New strength to meet the daily test,
The Christ ideal within my breast—
For these, O God, the fruits of living,
My heart gives Thee a glad thanksgiving.

RETTA CHILCOTT

ONE WHO DOES THINGS—NOW

A LITTLE girl sat and looked forlornly through a window, watching some children at play. They were romping with a dog, and the little girl loved dogs.

"Mother, when will I be able to jump and climb and run and play like other children?" she asked.

"I don't know, dear—maybe sometime," the mother replied.

"But I don't want to wait," said the little girl. "I want to do it *now*."

That was characteristic of her. Sometimes she exasperated her family by her impatience. She wanted everything to happen immediately. Delay was her pet aversion. Her favorite word was *now*. She did not want to wait a few minutes for some bread and butter, while her mother finished some other work. She wanted it *now* —immediately. She wanted to go out and play *now*—without waiting. She wanted health *now* also, but for some obscure reason it did not come. Nevertheless she kept on wanting it. If she had thought of the matter she probably would have wanted heaven—*now*. She was not afraid to ask for what she wanted.

There had been an accident and one of her feet had been broken. Complications had arisen. Physicians thought that she would always be crippled. The prospects were not cheering for a girl who wanted things to happen *now*.

Physicians had a brace made for the crippled foot. They said that the little girl must use crutches, but this she refused to do. She had a fear of crutches, a fear that if she began using them she would always have to use them. Instead of using crutches she hopped on her good foot. She would hop all the way to school, pausing occasionally to rest. After a while, however,

the double load proved to be too much for the one foot, and it too began to ail. The girl had to wear a brace on each foot. Pain was almost constantly with her—and pain is not a pleasant playmate for a little girl.

Years passed and the little girl was growing. *Now* was still her favorite word. She kept on wanting things to happen at once. She wanted to enjoy the good of the moment, and to be ready the next moment to enjoy something else. She still wore the braces, but she walked with difficulty. Sometimes she felt discouraged. Other girls had healthy, beautiful bodies and took them as a matter of course. She kept wondering why some persons have health without seeming even to think much about it, while others seem unable to acquire it even when they try earnestly.

The mother of the young girl became ill. The members of the household went about with grave faces. One day some one went to the girl, with crushing news: "Your mother is gone. God has taken her home."

"God has taken Mother home." In her grief the girl began to question that statement. Suddenly the thought came to her: "I don't believe that God wanted to take Mother away. I believe that He wanted her to live and to be happy and healthy." Her family were astounded at this seeming heresy, but they could not make the girl change her mind. She was sure that God wants His children to be healthy and happy. That being true, He does not want any girl to be crippled and to hobble about with braces on her feet. She thought continually about the matter. She conceived the idea that, if she had faith enough, God would heal her.

She resolved on a bold step: She would throw those braces away, and she *would* walk without them. She wanted health—*now*. Her preparations for receiving health were very thorough. She threw the braces into a fire, where they were

soon twisted and warped beyond repair. She wanted them to be beyond repair. She did not want to think that they were in a closet waiting for her—if she needed them. She said good-by to the braces, placed her need solely in the care of the healing Power of the universe—and *walked.*

She did not become strong and vigorous immediately; she grew into health. She had to undergo terrific tests of her faith. Once she went with a friend to a dancing class. The pupils lined up for instruction, and she took her place among them, eagerly awaiting her initiation into an art that signifies wholeness and grace and health. The teacher's first command to the class was: "Everybody, hippety-hop around the room!" The girl was appalled. She had not done such a thing since the accident had deprived her of the child's right to hippety-hop. For a moment she felt that she could not obey the command. Fear surged over her; was she going to have to admit her physical weakness publicly? In a moment, however, another thought came: She *had* to hippety-hop around that room. She sensed that if she admitted defeat then, all her wearisome work of growing in health would go for naught. She thought of God and His ever present help, and *she hippety-hopped around the room.*

She decided to get a job. After much searching she got a position in an office, at a small wage. It was not much of a job, but she liked it. She liked to *get things done.*

One day she heard of a teaching that was new to her. It was based on the theory that any person may obtain anything he needs, if he will only learn to adjust his own mind to conformity with the Mind that governs the universe. The idea appealed to her. She wanted to know more of the new teaching. She studied it with avidity, and soon found that it was nothing but an elaboration of her own belief, the belief that had brought about her healing. So she came into Truth.

This girl was Retta MacCracken, now Retta Chilcott, who for a number of years has been office manager at the Unity School of Christianity, where she has supervision over several hundred workers.

The people who meet Retta Chilcott today have no inkling of the fact that she once suffered from a bodily infirmity. She is a healthy, good-looking woman of perhaps thirty odd years. There is nothing unusual about her appearance except the fact that she looks like an overcomer. She seems to exude courage and moral forcefulness. Of course, one who has learned to work with God is courageous.

Few of Mrs. Chilcott's acquaintances know that she ever has been other than healthy. The writer of this sketch has known her well for years, but never until recently did he hear of the demonstration of health that she had made. He tried to compliment her on it, but without success.

"There is no credit in *having to make* a demonstration," said Mrs. Chilcott.

"When I was a little girl," she continued, "I attended a school in which only those who made poor grades in the daily work were required to take examinations. The examinations were added opportunities. Special demonstrations of health and of other forms of good are necessary only for the person who has done unsatisfactory work in God's school of life. The person who lives right every day doesn't have to take special tests. The honors belong to him."

Mrs. Chilcott still loves the word *now*. When anybody at Unity School wants to get something done quickly he is very likely to consult Retta Chilcott. Without coercion, without creating ill will, she gets people to work for her. She handles the office force so that it works efficiently and harmoniously—which is, of course, what one

would expect in an institution that is devoted to the spreading of Truth.

Tithing is one of this woman's hobbies. She not only indorses it heartily but she practices it heartily. She has made some interesting experiments in tithing. For instance, she tried the plan of tithing every bit of good that came to her. She tithes not only her income, but her time, her happiness, all her good. She tithes her time by devoting a tenth of it to something away from the office that is strictly the Lord's work. She tithes her happiness by devising ways of making other persons happy.

Mrs. Chilcott is practical. She loves to work out difficult situations by applying Truth to them. Practical application of the principles of Truth has transformed her from a crippled, discontented girl to a healthy, happy woman who fills an important place in the world; naturally she is enthusiastic over the study and the teaching of Truth. The world is changing and improving, and she keenly enjoys helping in the work of teaching people to find happiness by living the Truth that Jesus taught and demonstrated. She believes that to teach Truth is harder than to demonstrate it. Yet, she teaches by word and by action, willingly, joyfully, because she delights in accomplishing the difficult tasks—*now*.

How great is the delight which comes when any man discovers that God really has been answering him all the time when he thought that his prayers were all unheard.—*Phillips Brooks.*

All who have attained and accomplished, in any way, have been led on and on by faith. It is faith that sees ahead and brings us into the fulfillment of our heart's desires. Faith leads us, naturally and easily, by right and easy paths into realization of our highest good.—*Daily Studies in Divine Science.*

FACULTY UNFOLDMENT

By CHARLES FILLMORE

IMAGINATION is the image-making power of the mind. When all the faculties of the mind are understood in their threefold relation—spirit, soul, body—it will be found that every form has its origin in the imagination. Through the imagination the formless takes form. The artist sees in his mind every picture that he puts on canvas. Man and the universe are a series of pictures in the mind of Being. God made man in His image and likeness. Man, in his turn, is continually making and sending forth into his mind, his body, and the world about him living thought forms, or images, that are embodied and endued with his character. Such images are formed in the front brain, and clothed with substance and life that are drawn from subcenters in the body.

Very intellectual people, concentrating the intensity of their thought in the head, fail to connect with the substance, life, and love centers in the body, and their work, although it may be very brilliant, lacks what we term "soul." Thought creations of this type seldom live long. When the thought form and its substance are evenly balanced, the projected idea endures indefinitely. Jesus was a man thoroughly conversant with this law, and every idea that He clothed has lived and grown in wisdom and power in the minds of those who make union with Him in faith and spiritual understanding. He said, "Heaven and earth shall pass away, but my words shall not pass away."

The disciple Bartholomew represents the imagination. He is called Nathanael in the 1st chapter of John, where it is recorded that Jesus saw him under the fig tree—the inference being that Jesus discerned Nathanael's presence before the

latter came into visibility. This would indicate that images of people and things are first projected into the imaging chamber of the mind. By concentrating one's attention on mental images one can understand their relation to outer things. Mind readers, clairvoyants, and dreamers have developed this capacity to varying degrees. Lack of understanding of this fundamental law of mind action is the cause of the confusion often found in this type of mind.

Forms are always manifestations of ideas. One who understands this can interpret the symbols shown to him in dreams and visions, but lack of understanding of this law makes one a psychic without power. Joseph was an interpreter because he sought the one creative Mind for guidance. "And Joseph answered Pharaoh, saying, It is not in me: God will give Pharaoh an answer of peace." When Pharaoh told him the dream about the fat kine and the lean kine, Joseph at once gave the real meaning of the dream; he understood the metaphysical law. The early Christians understood this law. The same law is in existence today and can be used more effectively by us, the reincarnated followers of Jesus, because mind and its modes of action are now better understood.

The Spirit of truth projects into the chamber of imagery pictures that, rightly understood, will be a sure guide for all people who believe in the omnipresent mind. Everybody dreams, but the great majority do not attempt to interpret the handwriting on the walls of the mind, or they take their dreams literally and, because the dreams do not come true, consider them foolish. In ignorance of the law that governs the imagination, man has made imagination a byword.

We look on imaginary things as trivial; yet we know that through the imagination we can produce wonderful changes in the body. As we study this law, we find that the character of both

soul and body is largely determined by the imagination and its associated faculties. Paul referred to this power of the imagination when he wrote: "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

There has been much speculation about the method that Jesus used to impart spiritual understanding to His disciples and the early Christians, who were wonderfully illumined. The twelve disciples had His personal instruction, but it was apparently preparatory only; the thorough training was to follow. Jesus promised that the Spirit of truth should, in His name, come as teacher, guide, and instructor. He did not say how Spirit would guide and teach those who believed in Him; we gain a knowledge of how they were guided from their experiences in the new school of life to which He introduced them.

To impart Truth through direct inspiration is possible, but this requires a student with a development of mind superior to the average, and Jesus sought converts in every walk of life. So we find that the simple and universally intelligible avenue of visions and dreams, the work of the imagination, was adopted as an important means by which the believers were instructed and called together. In fact, a large part of the work of the early church was carried forward by this means.

Saul was converted by a vision. Jesus appeared to him in person, rebuked him for his persecution of the Christians, told him that He had a work for him to do, and gave him directions as to his future movements.

"And as he [Saul] journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou

me? And he said, Who art thou, Lord? And he *said,* I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink."

Those who look to the Holy Spirit for guidance find that its instruction is given to all who believe in Christ, and they are often drawn together by direction of the inner voice, or by a dream, or by a vision. Saul needed to have his sight restored. The brightness, or high potency, of Jesus' glorified presence had confused his intellectual consciousness, and this had brought about blindness. He needed the harmonious, peace-giving power of one who understood the inner life, and this was found in a certain disciple named Ananias. The Lord said to Ananias in a vision:

"Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will show him how many things he must suffer for my name's sake. And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which

thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened."

The Lord's appearing to Saul, with the conversion of the latter, is considered one of the great miracles of the Bible, but the experience of Ananias is seldom mentioned. Yet we are told in this text that the Lord appeared to Ananias and talked to him, just as He had appeared and talked to Paul, and there was apparently no difference in the real character of the incidents, except it be found in the mental attitude of the participants. Paul was antagonistic and full of fight. Ananias was receptive and obedient; he doubtless had received this sort of guidance many times. From the text we readily discern his spiritual harmony. He knew the reputation of Paul and protested against his having to meet him, but the Lord explained the situation and Ananias obeyed.

Today disciples of Jesus who are obedient and receptive and believe in the presence and the power of the Master and the Holy Spirit are everywhere receiving visions and dreams. They are being drawn together and are helping one another to recover from the discords and inharmonies of life. Never before in the history of the race has there been so great a need for spiritual instruction as there is now, and this need is being met by Jesus and His aids in a renaissance of early Christianity and its methods of instruction.

Spirit imparts its ideas by a universal language. Instead of being explained by words and phrases as used in ordinary language, the idea is formed and projected in its original character. This system of transferring intelligence is called symbolism. It is the only universal and correct

means of communicating ideas. For example, if one wished to tell about a procession that one had seen and if one could mentally picture it so that others could see it, how much more complete the communication would be than descriptive words. Here we find the mental cause for the popularity of moving pictures.

The mind formulates into thought images every idea that arises in it, and then tries to describe it in language, which is nearly always inadequate. The French say: "Words are employed to conceal ideas." As the early disciples of Jesus had to learn that the symbol represents the idea rather than the thing, so modern disciples, following the same line of instruction, should not allow the intellect to materialize their dreams and visions; although they may be puzzled, like Peter, subsequent events will bring to them a clearer understanding of the lesson.

In the 10th chapter of The Acts, we read:

"Peter went up upon the housetop to pray, about the sixth hour: and he became hungry, and desired to eat: but while they made ready, he fell into a trance; and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner of fourfooted beasts and creeping things of the earth and birds of the heaven. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean. And a voice *came* unto him again the second time, What God hath cleansed, make not thou common. And this was done thrice: and straightway the vessel was received up into heaven.

"Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, and called and asked whether Si-

mon, who was surnamed Peter, were lodging there. And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee."

Peter was still bound by the Jewish teaching that there was no salvation for any except those of his faith, and this vision was to break the bondage of such narrowness and show him that the gospel of Jesus Christ was for all people. In a vision the Lord had already instructed Cornelius, the Roman soldier, that he should send certain of his servants to Joppa and fetch Peter to Cæsarea.

Some advocates of flesh eating make the mistake of giving a literal interpretation to Peter's vision, holding that the Lord commanded him to kill and eat "all manner of fourfooted beasts and creeping things of the earth and birds of the heaven," and that God had cleansed them and thus prepared them for food for man. If this view of the vision should be carried out literally, we should eat all four-footed animals, including skunks, all the creeping things, and all birds of the air, including vultures. We know, however, that the vision is to be taken in its symbolical meaning. Peter was to appropriate and harmonize in his inner consciousness all thoughts of separation, of uncleanliness and impurity, narrowness, selfishness—the thoughts that bring diversity and separation.

We have within us, bound in the cage of the subconscious, all the propensities and the savagery of the animals. In the regeneration these are brought forth, and a great reconciliation takes place. We find that there is really nothing unclean, except to human consciousness. In the original creative idealism of Divine Mind, everything was made perfect and sanctified and pronounced "very good." But God did not tell man to eat everything because it was good in its proper place.

"And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food."

When man has regenerated and lifted up the "beasts of the field," he will carry out the injunction that was given to the original Adam and name them "good."

Man's body represents the total of the animal world, because in its evolution it has had experience in nearly every type of elemental form. Those experiences form the memories of the soul, and in the unregenerate they come to the surface sporadically. Sometimes whole nations seem to revert from culture to savagery without apparent cause, but there is always a cause. Such reversions are the result of some violent wrenching of the soul, or a concentration, to the exclusion of everything else, on a line of thought that is out of harmony with divine law. When the soul is ready for its next step on the upward way, a great change, known as regeneration, takes place. Jesus referred to this change when He said to Nicodemus, "Ye must be born anew." In one of its phases the new birth is a resurrection. All that the soul has passed through has left its image in the subconscious mind—wrought in mind and matter. Those images are set free in the regeneration, and man sees them as part of himself.

In the regeneration man finds that he has, in the part of his soul called the natural man, animal propensities that correspond to the animals in the outer world. In the pictures of the mind, these take form as lions, horses, oxen, dogs, cats, snakes, and birds of the air. The visions of Joseph, Daniel, John, and other Bible seers were of this character. When a man understands that animals represent thoughts in the subconscious mind he has a key to the many causes of bodily conditions. Why the prophets of old used symbols to

express ideas is clear to him, and he sees that in order to interpret those symbols according to the original meaning he must learn what each represents.

According to Genesis, the original creation was ideal, and through man the ideal was given character and form. Adam gave character to all the beasts of the field: "and whatsoever the man called every living creature, that was the name thereof." To the spiritually wise it is revealed that, when man is fully redeemed, he redeems and purifies and uplifts the animal in himself. The animal world will go through a complete transformation when the race is redeemed. As Isaiah said, "the wolf and the lamb shall feed together, and the lion shall eat straw like the ox." Some even go farther than this, and say that in the millennium there will be no necessity for animals; that they are, in reality, the dissipated forces of the human family; that when those forces are finally gathered into the original fount in the subjective there will be no animals in the objective; that in this way man will be immensely strengthened; and that a certain connection will be made between the so-called material and the spiritual.

DRILL FOR THE DEVELOPMENT OF IMAGINATION

By Cora G. Dedrick

It is said that during the discouraging days of 1777, when Washington was encamped with his army at Valley Forge, a vision came to him. While he was on his knees praying, asking to be shown the right thing to do, a light shone round about him and a vision of a broad and prosperous country spread out before him. He recognized it as the future United States. In truth he had made the contact with the spiritual forces that insured success. His heart thrilled with exulta-

tion. The remembrance of that vision spurred him on to victory. After the colonists had won the war, that vision made him a tireless worker in helping to perfect the constitution and to establish the country on a sound basis. George Washington is fittingly called the father of his country. His grave, simple manner, his self-mastery, his sense of justice well graced the young republic. He stands among the foremost in our nation's history. Yet all that he did many a barefoot boy has imagined of himself.

Often so vivid and so powerful is the imagination of youth that it keeps one in a state of mental intoxication. It inspires one to push forward and to accomplish. The power of divine imagination stirring in the heart of the boy has again and again produced statesmen and has caused the desert to blossom as the rose. The world does not realize its debt to this wonderful faculty, imagination.

Imagination is an attribute of God; it is the formative power of thought, the molding power of the mind. It is that which gives shape, tone, color to thinking. In fact every word, every combination of words, has back of it an image, a thought picture. Those images, those combinations of shapes working in omnipresent substance, mold the lives of men.

We all have free access to God; therefore, we have free access to divine imagination. Would you be strong, healthy, wise, lovable? Image yourself, think of yourself, as being strong, healthy, wise, lovable. Watch the deep, inner thoughts of your mind; back of them are images which are molding your life. Jesus Christ understood the law of divine imagination, and He molded His life after the perfect pattern. He had this fact in mind when He said, "He that hath seen me hath seen the Father." He knew that He was the image of the Father brought into manifestation.

We find, by reading the Bible, that the proph-

ets of old were well versed in the use of the imagination. They were guided by their visions and their dreams. There is a scientific law back of men's visions of the night. Everything that occurs in the outer world first takes place in the inner realm of thought. The inner realm of thought is where the Spirit of truth operates. When something that is vital to one's life is about to take place, the Spirit of truth makes it known to one in the manner that can best reach one's consciousness. Often when one becomes still, as in sleep, the Spirit of truth throws the message on the screen of the mind in thought pictures, and the recipient calls it a dream. Of course one must learn to read the symbols. If the message is good, all is well. If not, one should go into the silence and hold for light, wisdom, and the transforming power of Spirit until the error is dissolved. Emerson said that nothing is so hideous, so unclean, that intense light will not make it beautiful. This rule holds good in dissolving error thought forces that are trying to manifest in one's life.

On the other hand, we find that before Jesus Christ can be imaged in a dream, one must use those deep, powerful spiritual laws which bring forth the divine image. The same scientific law that governs dreams governs visions. When Paul, the apostle, was on his way to Damascus to persecute the Christians, he had a vision that changed the course of his life. From that instant he was an ardent follower of the Lord Jesus Christ.

In the outer realms Paul, in his ignorance, had been fighting the Christians, believing with his whole heart that they were opposing the living God that he worshiped. Being a Jew, he had received spiritual training and had stirred into activity the powerful creative laws of God. At the opportune moment the Spirit of truth by a vision revealed to him that Jesus Christ was the perfect manifestation of his own living God, whom he reverenced with his whole soul.

In order to use successfully the law of divine imagination, one must establish this faculty in Truth and in the knowledge that the Christ man is within. Mere intellectual images do not produce demonstrations. When Phillips Brooks was a young man his ambition was to be a teacher of mathematics. With this aim in view he labored early and late. At the end of his college career he obtained a position as a teacher of mathematics. However, after six months he was told that he was a failure, that his pupils were not progressing at all, and that another must take his place. He left his post with a heavy heart; his air castles were utterly demolished. Finally he made up his mind that as he could not be a great teacher, he would be a preacher. After some little preparation, resigned to his fate, he was given a charge in the outskirts of Philadelphia. No sooner was he established than people came from every direction to hear him. The church was filled to overflowing; a larger church was built for him; then he was called to Holy Trinity church in Philadelphia and later to Holy Trinity church in Boston. Later he was made a bishop. He became one of the best known preachers in this country. In his youth he had constantly imaged himself as a great teacher of mathematics, but the image had been only an intellectual one. The power of Spirit wiped out the little mental image of his desire for personal greatness.

Jesus' disciple Bartholomew symbolizes the faculty of divine imagination. Between the eyes is a ganglionic nerve center which, when spiritually quickened, will set into operation the divine imaging power.

However, as stated in former lessons we must consider that mind is the most dynamic force in the universe, and when a group of people work in unison a great increase in manifest mind power is felt. Especially is this true in the unfoldment of the twelve great powers. Therefore in group

work it is not well to concentrate in unison on the nerve centers and to follow the outlines of the drills in the silence for any great length of time. After the preparation for the drill in the silence, it is better to break step and let each person move from center to center, as he is led by Spirit.

For a drill in the silence to quicken and control the imagination, get very still and center the attention just back of the heart and realize that the image of the Christ is implanted there. Realize that the quickening power of the word is bringing the divine image into manifestation. Focus the attention for a moment on the wisdom center at the pit of the stomach and realize that the Christ image within you is quickened with divine discrimination, judgment, and wisdom. Then bring the attention up into the seat of the imaging faculty, between the eyes, and realize that you are the image and likeness of God in manifestation. Next, direct the attention down into the feet and know that you are able to stand up straight before the Lord, that you are walking perfectly before Him. Then quietly hold the attention just back of the heart with this prayer: *I am formed anew every day in my mind and my body. Praise God!*

QUESTIONS ON FACULTY UNFOLDMENT —IMAGINATION

1. What is the imagination?
2. What disciple of Jesus represents the imagination?
3. Within man what office has the imaging faculty?
4. Why were Jesus' ideas so powerful and enduring?
5. What is the key to the interpretation of symbols?
6. What determines the character of soul and body?

7. Do dreams and visions play an important part in man's soul development? Explain why and give Scripture examples.

8. Interpret spiritually Peter's vision, which is found in the 10th chapter of Acts.

9. What does man's body represent? Explain why.

10. Why do individuals and nations sometimes revert from culture to savagery?

11. How should man handle the animal propensities in himself?

12. Does the fact that animals are good in their rightful place justify man's using them for food? Why?

13. How was the original creation given character and form?

14. What, potentially, are animals?

15. When will animals cease to be in the objective?

16. How is imagination an incentive in the world's progress?

17. When it has a vital message for an individual, how does the Spirit of truth reach his consciousness?

18. Can error thought forces be dissolved? How?

19. Do intellectual images produce demonstrations? Why?

20. Explain how to quicken and control the imagination.

21. In class work is it well for groups of people to concentrate and for any great length of time to follow in unison the outlines of the drills in the silence? Why is it better to break step and to let each one move from center to center as he is led?

No person can be entirely true to himself who does not accept Christ and His teachings. To reject Christ is to reject Truth for the false; right for the wrong.—*W. A. Tetly.*

WHY GROW OLD

By C. O. SOUTHARD, M. D.

WE ARE frequently led to wonder why it is that at a certain period of life, that portion lying between the ages of forty and fifty, changes, which we term middle age, begin to appear in the body. Further, we wonder why those changes seem to be progressive and why they are followed in a few years by the condition of decrepitude that we call old age and then by the death of the body. These changes have been observed and studied for many, many years, but we are still unable to give any scientific reason for the appearance of aging and of death. Autopsies made on the bodies of those who pass away at very advanced ages frequently show that every internal organ is in perfect condition. Neither physiology nor biology has been able to throw light on this subject. It is true that we find an accumulation of poisons in the cells that are becoming senile, but this is not the primary cause of the process. It is merely a symptom and is due to the failure of the powers of excretion, which is itself one of the signs of senility.

Many people believe that aging and death are in accordance with divine law, and they quote, as proof, from the 90th Psalm: "The days of our years are threescore years and ten." Against this we may place the fact that at about the time when the Psalmist wrote, or perhaps much earlier, Hindu philosophers were quoting from the laws of Manu to the effect that a man should live to be 116 years of age. Manu also decreed that the first twenty-four years should be spent in study, the next forty-four as an active man of family and affairs, and the last forty-eight in the forest as a philosopher and teacher. In other words, Manu held that a man should begin his real men-

tal work at about the age when the Psalmist said that he should pass away.

There is such a discrepancy here that we may say at once that aging and death cannot be by divine order. It seems that in each case the average age reached by those who escaped accident and who lived a full life was taken as the standard. Since we find in Genesis 6:3, "Yet shall his days be a hundred and twenty years," we must conclude that between the time of the author of Genesis and that of the Psalmist there must have been a great decrease in the average length of life.

That all these writers and teachers were wrong in setting these limits is shown by the well-known fact that many persons have lived far beyond these prescribed ages. The Old Testament and other ancient scriptures contain accounts of men who lived into the hundreds of years. Although we are inclined to look on these records as legendary in character, they must have had a foundation in fact. From the large number mentioned who lived to be three, five, six hundred, or more, we must conclude that at some times some men must have reached ages very much greater than the average, so much greater that it was a matter of wonder.

If we turn to more recent times, we find many authentic instances of men who lived well over a hundred years and retained to the end their mental and physical activity. Out of the large number of such cases let us pick three for brief mention.

Thomas Parr was born at Winnington, Shropshire, England, in 1483 and died in London on November 15, 1635. Here is an authentic age of 152 years, extending through the reigns of ten kings. He became blind when 133, but retained his other faculties to the end. Death was undoubtedly due to overeating during a visit to London. He took this trip at the request of the king,

who was very eager to see so old a man. By order of the king, Sir William Harvey, the famous physician and discoverer of the circulation of the blood, performed an autopsy. We have his authority for the statement that the body and all its organs were like those of a man in the prime of life. Dr. Harvey was of the opinion that Parr would probably have lived many years more if he had stayed at home.

Another old man was Henry Jenkins, who died in 1670 at the age of 169. He remembered that at the age of twelve he was sent, with a horseload of arrows, to the rear of the army at Flodden Field. This battle was fought September 9, 1513. His age at that time taken with the date of his death gives his total age. In 1667 he appeared in court as a witness of events which had occurred more than forty years before, so we may conclude that his mentality was good, at least up to within three years of his death.

So that it may not appear that all who have attained to great age were men, we may mention the Countess of Desmond, who was born in 1464, and died in 1604, at the age of 140. While writing this I have just come across a newspaper account of a woman living in Oakland, California, who this year celebrated her 105th birthday by taking an airplane ride, her first. "That was more fun than I've had in over a hundred years," she said on landing.

Since we have before us examples of many who have lived to great age, we should all try to emulate them. In order to do this we must try to find whether there is any cause for aging that we can overcome.

Attempts have been made to show that aging is a disease, but no proofs of this, in the ordinary acceptance of the term, have been found. The changes found in the arteries, skin, glands, and other organs during the aging process are symptoms of approaching senility, not causes. Others

have claimed that growing old is due to habits of life, to faulty diet, to drinking, or to lack of exercise. But many of us have known men who lived to very advanced ages, although they broke every manmade rule of eating, drinking, and living. While it is true that many old men have exercised, they have done so in moderation according as their strength would allow. Too strenuous exercise may strain the heart, and athletes are not usually long-lived.

Thus far we have not found a real physical cause for the process of aging. By eliminating the improbable causes, we find one that is probably the real basis of the trouble. It is not physiological but psychic. That is, it is a bad racial subconscious habit. To discuss the possible ways in which this racial thought originated would take too much space here, but if we wish to consider what is keeping it alive we have not far to seek. For over three thousand years Psalms 90:10 has been preached to us as a law. In addition, the last chapter of Ecclesiastes, with its marvelous description of senile decrepitude, has been held before us, if not as a model, still with the suggestion that that end is inevitably facing us. These two negative habits of thought are enough to account for the habit of aging. Put into the subconscious mind the idea that man must die at approximately seventy, and the subconscious mind will unfailingly work out the suggestion. The premonitory symptoms, which we call middle age, will begin to appear some thirty years earlier.

Another contributing cause is the habit of retiring from active life, either when a person has made sufficient money or when he has reached a certain age. Personal observation of old folk shows that when a man gives up his active interest in life, life has little further use for him, and he soon fades away. Life is motion, continuous motion, onward, and it seems to be a law of life that we must keep up with the procession or drop

out entirely. The loss of active interest in life is one of the greatest causes of aging.

Many persons, when they reach forty, or earlier, have a tendency to become set in their ways and to refuse to advance farther. They even try to hold others back. This cannot be done; the onward motion of life is too powerful to be held in check by any man or group of men. Those who try to do this and those who refuse to budge out of their set ways very soon discover that life, in its progress, has left them far behind. So they proceed to "grow old gracefully," and very soon they leave us that we may go on our way without them. This "growing old gracefully" is another negative thought that we all have heard many times.

Many business concerns have made it a rule not to hire men over forty years of age, no matter how fit they may be. This seems strange, because when I was a boy age and experience counted for something. A young man expected to begin at the bottom and work up. Today young men seem to think that they should step in at the top, ahead of experience. In the age of the patriarchs age and wisdom were supposed to go together. To a certain extent this is still true, insofar as experience brings knowledge; but when age refuses to learn more it ceases to have wisdom.

Other companies retire men at sixty-five or seventy, no matter if they are in the pink of condition. Policies like these start depressing thoughts. The man who encounters such policies begins to think that his usefulness is really over, and his subconscious mind carries out the belief perfectly. I have known several men who retired from active life at sixty-five or seventy, although they were in perfect physical condition. Every one of them aged rapidly and died within a year or two. I must mention one striking proof of this mental cause-and-effect: A man was retired

by a corporation at the age of seventy-two. During the next year he went downhill rapidly. Then he found an occupation that kept him busy four or five hours a day. Within a few weeks he began to look younger again, and he lived to be over eighty.

Since we find that the cause of aging is mental we should be able to suggest a cure, or at least a preventive. Like the cause, this preventive must be psychic, for man is not a body possessed of a mind, but he is mind clothed with a body over which he should retain control, and this control functions through the exercise of mental power. We find that an active interest in life keeps one young and active. When a man thinks that it is time for him to grow old he will do so. Here, then, is the prescription for preventing old age: Think young thoughts and live up to them. Deny that the race thought of aging can have any influence over you.

Since continued activity, mental as well as physical, seems to be necessary, do not stagnate mentally. Keep up with the times. Read at least one new, constructive article every day. Think at least one new thought each day. Don't waste time dreaming over a dead past of forty or more years ago, but keep your thoughts on the bright today, which the Father has given us that we may do His work. Think of the new day as a young man thinks of it, with faith and hope. When one loses hope and faith, one is indeed growing old.

Keep up an active interest in life, A passive interest will not suffice. Activity is needed. Keep the subconscious mind so busy that it will not have time to lie down on the job and fall into the rut of old thoughts. If you have no regular occupation to keep you busy, take up some hobby, and keep at it.

Joy is another thing that helps one to remain young. I never knew a person of considerable

age who was not cheerful, unless he had reached the stage of hopelessness and had given up the battle. So, whatever you do, put joy into it. Smile while you are busy. When you were young you probably hummed, or whistled, a tune while at work. Try it now. Don't be afraid that people will think you undignified if you laugh occasionally. A hearty laugh is good for any one. It aërates the lungs and stimulates the heart. Besides, smiles are the best wrinkle eradicators. A person cannot help feeling younger every time he laughs, while a scowl makes the face appear older, and it makes the wearer feel older. Spread love and praise. I know a woman who is engaged in business. Happiness, love, and praise radiate from her at all times, and few people will believe that she is ninety years of age.

Mingling with young people, taking part in their amusements and their tasks, is one of the best ways of keeping the thoughts young. Such association keeps the mind active, and while we have active, healthy minds we will have active, healthy bodies, for the mental attitude is reflected in the physical condition.

Don't find fault with the young. This is an age old habit of middle-aged folk. When they become set in their ways and feel that they are too old to get any more enjoyment out of life, they feel that nobody else should do so. When we were young, our elders thought that we were doomed, and so it goes, back to the beginning of time. Each generation thinks that the next is headed toward destruction. But each new generation has managed to survive. Each new generation more and more breaks away from the domination of harsh, rigid elders. It is a good thing. It is in line with the continually changing motion of life, always going forward, with which we must keep up or drop out. The younger generation has its faults. Who has none? But the young people of today are far healthier, happier,

and freer from hypocrisy than their parents were at the same age. I know, for I grew up with their elders, and I have had many of them as patients. The young people may shock their elders at times. (Well, we too shocked our elders.) But at least they are not storing up a lot of repressions to act as painful complexes at some time in the future. If we older ones do not clear our minds of some of our old, mossgrown beliefs, old memories, dead hopes, and the like, and take an interest in the new things of life, the great movement will leave us far behind and forgotten. We will be left dead to bury our dead thoughts.

In a word, keep young mentally, if you would keep young physically. God has appointed each one to some task. If you have found your work keep at it joyfully. Doing the Father's work is never hard. Keep going, without ever thinking of stopping, for when you think of quitting you begin to age. To prevent aging is far easier than to cure it.

As regards the body, don't let it rule you. You must retain your God-given mastery over the body. Attend to its needs, and take good care of it. Remember that it is the temple of God, but it is not God. Therefore rule the body. If you think young thoughts and keep your mind, your true self, constructively occupied, the body will soon show results in more youthful appearance and vigor.

I know that right here some one will ask, "How about diet?" Well, during the last thirty years I have seen every possible kind of diet suggested and tried, and each one has been a failure so far as prolonging life is concerned. Why should dieting of itself be expected to do that which needs mental treatment? From my own observation of elderly people I should say, "Forget all food phobias, especially those founded on advertising. Eat in moderation. This is all, except that you will find that many things which

you think that you cannot eat will agree with you perfectly if you will only stop thinking indigestion with every mouthful." This rule might also be applied to every age and condition, for food fears are the cause of a great deal of invalidism.

I am Spirit, and Spirit cannot grow old, consequently I am young in thought and activity. The race thought of old age cannot affect me. I go about the Father's work each day with hope and faith, and I will continue to do the Father's work according to His will. All that He gives me to do I do in the love, joy, and youth of Spirit.

Try this affirmation every morning and evening, also when any thought of old age intrudes itself, or whenever some one repeats the negative statement, "Well, we are not getting any younger."

While you work at whatever the Father has given you to do, work with a smile, with a heart full of love for your fellow men, with a song of praise for the good things of life, and with never a fear of old age. Above all, do not set an age limit for yourself. Remember that God always has been, yet He is never old. Let Him live life through you. Forget age. Think youth.

GOD HELP ME SPEAK

If any little word of mine
  May make a life the brighter;
If any little song of mine
  May make a heart the lighter—
God help me speak the little word,
  And take my bit of singing,
And drop it in some lonely vale,
  To set the echoes ringing!

—*Selected.*

Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.—*Paul to Timothy.*

THE IMPOSSIBLE FACTS

By ALVA ROMANES

FROM THE dust of the strife between opposing beliefs and schools of thought there emerge two facts that contradict reason and the analysis of intellect. These are the facts of existence and faith. By existence we do not refer to life; but to the infinite scheme of the universe in which we live, to the universes beyond our own, and to the worlds that science is unveiling almost daily in its bewildering and ever increasing discoveries. This existence includes life and all that life can realize or imagine; yet the cold analysis of pure intellect is baffled to account for its existence.

If we range through the logic of the philosophers from the days of ancient Greece to the culminating thesis of Spinoza, we find that this impenetrable wall defied them. *Cogito, ergo sum* (I think, therefore I am) was the foundation on which Spinoza was forced to build. Even he did not attempt to explain the great Nameless, and was content to acknowledge existence as a fact that could not be disputed.

Similarly the fact of faith defies explanation. To those who choose a life that ignores acknowledgment of faith, its unreasonableness to the intellect is their chief argument for their refusal to accept it.

If we lived by reason alone, such an answer would be more than sufficient; but, as we have shown, in every phase of our life the underlying fact of existence is admitted without question, although existence is unreasonable. In other words, by our acceptance of the fact of existence we must logically accept any fact that existence may offer to us, whether such a fact be logical or not.

"But," will exclaim those who ignore faith, "we

accept the fact of existence, illogical as it is, because it proves itself." This is the complete answer on behalf of faith: It proves itself.

To those who refuse to accept faith as the groundwork for the building of life's edifice it is impossible that the unseen Power should walk among the affairs of men, and give to those who accept faith an aid that lies beyond human comprehension. But to those who have learned to accept faith, the unseen Power is as real and as ever present as the air that they breathe. Illogical? Yes, gloriously illogical! Yet it is the feeling that a child has in its dependence on its father; a feeling that the One in whom we trust is absolutely to be trusted without question or fear, if we but give Him our complete faith and guide our days by that faith.

This is not to say that we can sit with folded hands, and await the gifts of the great Giver. By no means! Faith without works is vain, we have rightly been told. But if we give to each task, and to each day, the best that is in us to give, and if, in giving that, we give with complete and unquestioned faith that our Father will give to us as we have given, then faith will prove itself, just as existence proves itself.

All great facts and feats are illogical. Great men and great accomplishments are forever impossible of analysis. From the dramas of Shakespeare to the scientific accomplishments of Edison or the ocean flight of Lindbergh we are brought face to face with the impossible that is accomplished, the illogical that we must accept. The story of evolution, to the understanding mind, is a story of the accomplishment of the impossible. Single cells that accomplished the means of locomotion. Primitive locomotion that accomplished the impossible, when it found feet and wings. Feet that accomplished the impossible when they raised their owners' faces to the stars, and showed to eyes that had known only the dust a

vision of the illimitable heavens. Men who accomplished the impossible when they became filled with love instead of with brutish hate, and who laughed at the impossibilities of the ages and the æons, as they envisioned dreams of better years and loftier purposes. Dreams that accomplished the impossible in the sciences and arts of today, and that are marching on toward the unguessed accomplishments of tomorrow. The history of the earth, of the universe itself, is a history of impossible things become possible and illogical things made real. We are as yet too close to our prehistoric ancestors to deserve blame for being so far removed from the angels; but our aspirations are seeds that will be trees in the divine garden when our present accomplishments are forgotten.

In the world of today the discoveries of science regulate and rule us in work and in recreation; yet each discovery of science is only a working hypothesis that is quickly cast aside when a wider discovery opens up a working hypothesis that is better suited to the growing needs of man. The scientist of yesterday exclaimed to the churchman, "Throw away your superstitions!" But the scientist of today is ever busy exclaiming these identical words to the scientist of yesterday. Yet from day to day the fact of faith stands immutable. With its correlated and necessarily impossible adjunct of prayer, it is a working rule for living that never changes. Prayer is as illogical as faith; yet we know that it is true. Experience proves it. Like great men, it defies explanation; but we must accept it. In this unprovable fact of existence, prayer proves itself daily to us by the mystery of being answered, even as existence proves itself daily by the fact of our consciousness of it.

In the vast processes of creation we cannot see the steps of the road that lie ahead of us, and the powers and faculties that we developed in the

ages behind us were not visible to us as we rose; but the fact of their presence today is sufficient to make us realize that out of this impossible fact of faith we are reaching toward a spiritual stage in our growth. Whither we are walking, we cannot say; but of one thing we may be assured: it is upward. What new powers are developing in us we can but dimly guess; but even as material sight came to the brute, and as spiritual vision and ideals came to man; so, in the faith that is our guide and stay through life, we rest assured that man's tomorrow will bring him to powers that will set him as far apart from the man of today as he is now apart from primitive man.

A WISH

By GRENVILLE KLEISER

Make me humble,
  Make me kind;
Give me wisdom's
  Light of mind,
A generous hand,
  A gentle heart,
The power to do
  My useful part.
Give me a task
  To make me strong;
Help me to serve,
  To right a wrong.
Teach me to smile
  And spread good cheer,
To banish doubt
  Or quench a tear.
Then when night comes
  And efforts cease,
Grant me, dear God,
  The gift of peace.

THANKSGIVING

By THE REV. C. W. HIDDEN

WHILE MANY in the world are doing all that lies in their power to make the lowly cheerful, contented, and happy for a day, there are those who are looking forward to a time when every day will be a Thanksgiving day. They are awaiting a time when sin, wrong, and harm will have been done away with; when poverty and crime will be no more; when all days will be tempered by the wise, loving leading of the Father. They vision days brightened with good cheer everywhere, with prosperity so abundant, so abounding, that an effort will be required to recall when the grim specter of want or trouble stalked abroad on this fair earth of ours.

When will this ideal Thanksgiving time be ushered in? When men and women everywhere lay firm hold on Truth and realize that uplift is superior to down thrust, that smiles and cheers are better than tears and fears, that a pat on the back is better than a blow between the eyes, that good thoughts and good deeds are finer assets for mankind than evil thoughts and actions, and that God, the Father, wants us all to try to measure up to His standard of perfection. When we do measure up to His standard, His gracious blessing will rest on us and on all that we say and do, making us bigger, better, nobler, and more helpful men and women.

The thought that is worth more than all others on this glad Thanksgiving day is the thought of the nearness of God and of the wonderful influence of His presence and His power in molding and shaping our lives for good. Emerson said that, wherever we are in life, we are in a circle and that God is at the center of that circle. What a beautiful Thanksgiving thought—the ever near-

ness of God to you and to me. God is with us all the time, even though unseen.

No matter where Thanksgiving day may find us, let us remember that all that we are, all that we have, and all that we can ever hope or expect to be are a gift from our wise, kind, loving Father. While dwelling on this, think of the painting of the Christ standing and knocking on a door without a handle in sight. A critic called the artist's attention to this seeming oversight. "Not so," replied the artist, "the painting is true to life. The Christ said, 'Behold I stand at the door and knock,' and went on to say that all who wished Him to come in to them must open the door to Him. The handle to that door is on the inside."

The artist was right because of the truth that lay behind his answer. We live inside our human houses; we are walled in. The only way to open the door of the heart to demands and needs is from the inside. The Christ can not come in to sup with us until we first turn the handle to the door of our hearts and let His radiant presence enter.

So, here's to you, my readers, this Thanksgiving day, scattered over the homeland in the cities, at country crossroads, in the valleys, nestling on the mountain side, or far away across the deep, wide seas: May this day prove to be the best Thanksgiving day that you have ever known. May it be the best, not because of feasting at well spread boards or because you are robust, and strong, but because you have opened the door of your heart to God; because you have the blessed assurance that God is with you, right by your side on this bright, glad Thanksgiving day. Rejoice and give thanks that He is a God of love and power, who is ever seeking to inspire you to rise above the little meannesses of the material world into that broader state of being wherein all days are Thanksgiving days, God days, days thrilling with new-found gladness and uplift for all.

LESSONS IN TRUTH

By H. EMILIE CADY

UNITY OF THE SPIRIT

Eleventh Lesson

DID WE not know it as a living reality that behind all the multitude and variety of human endeavors to bring about the millennium there stands forever the master Mind which sees the end from the beginning, the master Artist who Himself is (through human vessels as His hands) putting here on the picture a touch of one color and there a touch of another, according to the vessel used, we might sometimes be discouraged.

Were it not at times so utterly ridiculous, it would always be pitiful to see the human mind of man trying to limit God to personal comprehension. However much any one of us may know of God, there will always be unexplored fields in the realms of expression, and it is an evidence of our narrow vision to say: "This is all there is of God."

Suppose that a dozen people are standing on the dark side of a wall in which are various sized openings. Viewing the scene outside through the opening assigned to him, one sees all there is within a certain radius. He says, "I see the whole world; in it are trees and fields." Another, through a larger opening, has a more extended view; he says: "I see trees and fields and houses; I see the whole world." The next one, with a still larger opening, exclaims: "Oh! you are all wrong! I alone see the whole world; I see trees and fields and houses and rivers and animals."

The fact is, each one looking at the same world sees according to the size of the aperture through which he is looking, and he limits the world to just his own circumscribed view of it. You would say at once that such limitation was

only a mark of each man's ignorance and narrowness. Every one would pity the man who thus displayed—aye, fairly vaunted—his ignorance.

From time immemorial there have been schisms and divisions among religious sects and denominations. And now with the newer light that we have, even the light of the knowledge of one God immanent in all men, many still cling to the external differences, so postponing, instead of hastening, the day of the millennium; at least they postpone it for themselves.

I want, if possible, to help break down all seeming "middle walls of partition," even as Christ, the living Christ, does in reality break down or destroy all real walls of partition. I want to help you to see that there is no real wall of difference between all the various sects of the new theology, except such as appear to you because of your circumscribed view. I want you to see, if you do not already, that every time you try to limit God's manifestation of himself in any person or through any person, in order to make that manifestation conform to what you see as Truth, you are only crying loudly: "Ho! every one, come and view my narrowness and my ignorance!"

I want to stimulate you to lose sight of all differences, all side issues and lesser things, and seek but for one thing—*i. e.*, the consciousness of the presence of an indwelling God in your own soul and life. And believe me, just as there is less separation between the spokes of a wheel the nearer they get to the hub, so you will find that the nearer you both come to the perfect Center, which is the Father, the less difference will there be between you and your brother.

The faith healer, he who professes to believe only in what he terms "divine healing" (as though there could be any other healing than divine), differs from the so-called spiritual scientist only in believing that he must ask, seek, knock, impor-

tune, before he can receive; while he of the science teaching knows that he has already received God's free gift of life and health and all things, and that by speaking the words of it the gifts are made manifest. Both get like results (God made visible) through faith in the invisible. The mind of the one is lifted to a place of faith by asking or praying; the mind of the other is lifted to a place of faith by speaking words of Truth.

Is there any real difference?

The mental scientist usually scorns to be classed with either of the other two sects. He loudly declares that "all is mind" and that all the God that he knows or cares anything about is the invincible, unconquerable *I* within him, which nothing can daunt or overcome.

He talks about conscious mind and unconscious mind and subconscious mind, and he fancies that he has something entirely different from and infinitely higher than either of the other sects. He boldly proclaims, "I have the truth; the others are in error, too orthodox," and thus he calls the world's attention to the small size of the aperture through which he is looking at the stupendous whole.

Beloved, as surely as you and I live, it is all one and the same Truth. There may be a distinction, but it is without a difference.

The happy Methodist who will from his heart exclaim, "Praise the Lord!" no matter what happens to him, and who thereby finds "all things working together for good" to himself, is in reality saying the "All is good" of the metaphysician. Each one is simply "acknowledging Me [or God, good] in all thy ways," which is indeed a magical wand, bringing sure deliverance out of any trouble to all who faithfully use it.

The teachings of Spirit are intrinsically the same, because Spirit is one. I heard an uneducated little colored woman speak in a most orthodox prayer meeting some time ago. She knew no more

of "science" than a babe knows of Latin. Her face, however, was radiant with the light of the Christ manifest through her. She told how, five or six years before, she had been earnestly seeking to know more of God (seeking in prayer, as she knew nothing about seeking spiritual light from people), and one day, in all earnestness, she asked that some special word of His will might be given directly to her as a sort of private message. These words flashed into her mind: "If thine eye be single, thy whole body shall be full of light. . . . No man can serve two masters."

She had read these words many times, but that day they were illumined by Spirit, and she saw that to have an eye "single" meant seeing but one power in her life; while she saw two powers (God and devil, good and evil) she was serving two masters. From that day to this, though she had passed through all sorts of troublous circumstances—trials of poverty, illness in family, intemperate husband—she found always the most marvelous, full, and complete deliverance out of them all by resolutely adhering to the "single eye"—seeing God only. She would not look even for a moment at the seeming evil to combat it or rid herself of it, because, as she said, "Lookin' at God with one eye and this evil with the other is being double-eyed, and God tole me to keep my eye single."

This woman, who had never heard of any "science," or metaphysical teaching, or laws of mind, was combating and actually overcoming the tribulations of this world by positively refusing to have anything but a single eye. She had been taught in a single day by infinite Spirit the whole secret of how to banish evil and have only good and joy in her. Isn't it all very simple?

At the center, all is one and the same God forever more. I believe that the Hottentot, or the veriest heathen that ever lived, he who worships the golden calf as his highest conception of God,

worships God. His mind has not yet expanded to a state where he can grasp any idea of God apart from a visible form, something that he can see with human eyes and handle with fleshly hands. But at heart he is seeking something higher than his present conscious self to be his deliverance out of evil.

Are you and I, with all our boasted knowledge, doing anything more or different?

The Spirit at the center of even the heathen, who is God's child, is thus seeking, though blindly, its Father God. Shall any one dare to say that it will not find that which it seeks—its Father? Shall we not rather say it will find, because of that immutable law that "he that seeketh findeth"?

You have now come to know that at the center of your being, God (omnipotent Power) ever lives. From the nature of your relationship to Him, and by His own immutable laws, you may become conscious of His presence and eternally abide in Him and He in you.

The moment that any man really comes to recognize that which is an absolute fact—*viz.*, that one Spirit, even the Father, being made manifest in the Son, ever lives at the center of all human beings—he will know that he can cease forever from any undue anxiety about bringing others into the same external fold that he is in. If your friend, or your son, or your husband, or your brother does not see Truth as you see it, do not try by repeated external argument to convert him.

"And I, if I be lifted up from the earth, will draw all men unto me." That which is needed is not that you (the mortal which is so fond of talk and argument) try to lift up your brother. The Holy Spirit, or Christ within him, declares: "If I be lifted up, I will *draw* him." You can silently lift up this *I* within the man's own being, and it will draw the man up unto—what? Your

teaching? No, "unto me," the divine in himself.

If your loved one seems to you to be going all wrong, say nothing at all. Keep your own light lifted up by living the victorious life of Spirit. And then, remembering that your dear one, as well as yourself, is an incarnation of the Father, keep him silently committed to the care of his own Divine Spirit. You do not know at all what God wants to do in him; you never can know.

If you fully recognize the fact that the God that dwells in you dwells in all men, you know that each one's own Lord, the Christ within himself, will make no mistake. The greatest help that you can give to any man is to tell him silently, whenever you think of him: "The Holy Spirit lives within you; He cares for you, is working in you that which He would have you do, and is manifesting Himself through you." Then let him alone. Be at perfect rest about him, and the result will be infinitely more and better than you could have asked or thought.

Keep ever in mind that each living soul in all God's universe is a radiating center of the same perfect One, some radiating more and some less, according to the awakened consciousness of the individual. If you have become conscious of this radiation in yourself, keep your thought centered right there, and the Spirit of the living God will radiate from you in all directions with mighty power, doing without noise or words a great work in lifting others up. If you want to help others who are not yet awakened to this knowledge, center your thought on this same idea for them —*i. e.*, that they are radiating centers of the All-Perfect. Keep your "eye single" for them, as did the little colored woman for herself, and Spirit will teach them more in a day than you could in months or years.

Throughout the ages man has leaned to the idea of separateness instead of oneness. He has

believed himself separate from God and separate from other men. And even in these latter days when we talk so much about oneness, most teachers of metaphysics manage again to separate God's children from Him by saying that while one suffers the other knows no suffering nor does He take cognizance of the child's suffering; that we, His children, forever a part of Him, are torn and lacerated, while He, knowing nothing of this, goes sailing on as serenely and coldly as the full moon sails through the heavens on a winter night.

It is little wonder that many to whom the first practical lessons in the gospel of the Christ came as liberation and power, should in time of failure and heartache have turned back to the old limited idea of the fatherhood of God.

There is no real reason why we, having come to recognize God as infinite substance, should be by this recognition deprived of the familiar fatherly companionship which in all ages has been so dear to the human heart. There is no necessity for us to separate God as substance and God as tender Father; no reason why we should not, and every reason why we should, have both in one; they are one—God principle outside of us as unchangeable law, God within us as tender, loving Father-Savior, who sympathizes with our every sorrow.

There is no reason why, because in our earlier years some of us were forced into the narrow puritanical limits which stood for a religious belief, we should now so exaggerate our freedom as to fancy that we are entirely self-sufficient and shall never again need the sweet, uplifting communion between Father and child. The created, who ever "lives, moves, and has his being" in his Creator, needs the conscious presence of that Creator, and cannot be entirely happy in knowing God only as cold, unsympathetic principle. Why cannot both conceptions find lodgment in our minds and hearts? Both are true,

and both are necessary parts of a whole. The two were made to go together, and in the highest cannot be separated.

God as the underlying substance of all things, God as principle, is unchanging, and does remain forever uncognizant of and unmoved by the changing things of time and sense. It is true that God as principle does not feel pain, is not moved by the cries of the children of men for help. It is a grand, stupendous thought that this power is all unchanging law, just as unchanging in its control of our affairs as in the government of the starry heavens. One is fairly conscious of his entire being's expanding into grandeur as he dwells on the thought.

But this is not all, any more than the emotional side is all. True, there is law; but there is gospel also. Nor does gospel make law of no effect; it fulfills law. God is principle, but God is individual also. Principle becomes individualized the moment it comes to dwell in external manifestation in a human body.

Principle does not change because of pity or sympathy, "even as a father pitieth his children." The "Father in me" always moves into helpfulness when called on and trusted. It is as though infinite wisdom and power, which outside are Creator, Upholder, and Father, become transformed into infinite love, which is Mother, with all the warmth and tender helpfulness which that word implies, when they become focalized, so to speak, within a human body.

I do not at all understand it, but in some way this indwelling One does move to lift the consciousness of His children up and to place it parallel with God, Principle, Law, so that no longer two are crossed, but the two—aye, the three—the human consciousness, the indwelling individual Father, and the Holy Spirit—are made one. In every life, with our present limited understanding (Jesus with His greater understanding was not

yet exempt), there come times when the bravest heart goes down, for the moment, under the apparent burdens of life; times when the strongest intellect bends like a "reed shaken in the wind," when the most self-sufficient mind feels a helplessness which wrings from it a cry for help from the "Rock which is higher than I."

Every metaphysician either has reached, or must in future reach, this place; the place where God as cold principle alone will not suffice any more than in the past God as personality alone could wholly satisfy. There will come moments when the human heart is so suddenly struck as to paralyze it, and for the moment to make it impossible, even with strained effort, to "think right thoughts."

At such times there will come but little comfort from the thought: "This suffering comes as the result of my wrong thinking; but God, my Father, takes no cognizance of it; I must work it out unaided and alone." Just here we must have, and we do have, the Motherhood of God, which is not cold principle any more than your love for your child is cold principle. I would not make God as principle less, but God as individual more.

The whole business of your Lord (the Father in you) is to care for you, to love you with an everlasting love, to note your slightest cry, and to rescue you.

Then you ask, "Why doesn't He do it?"

Because you do not recognize His indwelling and His power, and, by resolutely affirming that He does now manifest Himself as your all-sufficiency, call Him forth into visibility.

God (Father-Mother) is a present help in time of trouble; but there must be a recognition of this fact, a turning away from human efforts, and an acknowledgment of *God only* (a single eye) before He becomes manifest.

(The twelfth lesson will appear in December *Unity*.)

+ THE HOME +

THE MEANING OF MOTHERHOOD

By EDITH KINLEY

I AM ABOUT my Father's business. In this one statement is expressed the true relationship of the mother to her child. Motherhood is a sacred trust, an appointment, a commission or assignment, direct from the great Creator of all life.

The mother is the medium through which God creates, guides, and directs the early period of the child's unfoldment. She is the instrument of creation, not the creator. Only God creates life. The mother who aims at the highest interpretation of her relationship to her child must seek a deeper understanding of motherhood as the "Father's business," must strive for a fuller expression of her own divinity. Motherhood is a spark of divinity that is inherent in every woman's soul. It is a spiritual quality not necessarily dependent on physical expression; rather it embodies the tenderness, the understanding, and the compassion that Jesus Christ showed when He said, "Suffer the little children . . . to come unto me."

Motherhood is more a quality of being than of doing. The successful mother is one who seeks to develop the spiritual nature of her child, not by her talking or her teaching, but by her living, by her developing divine attributes within herself. The child can remember what you are long after he forgets the things that you do or say. Are the things that your mother said, or is what your mother was, stronger in your memory today?

There was a time when "being a good mother" meant sacrifice, self-denial, the giving up of all

self-expression in order to serve and care for the children, to superintend their diet, their buttons, and their lessons. Motherhood should mean a more complete expression of the mother's God-created self and the joyous, profitable companionship of the child. Of course, the child needs nourishing food, comfortable clothes, and a reasonable amount of help with his lessons, but these are minor issues—things that he might get from a servant, or even from an orphan asylum.

Motherhood is not merely bodily service, but a great, guiding, understanding, all-forgiving love —a love that is so great that it can do humble service and find joy in the doing. Love delights in service; yet it should not be limited to physical service, should not require so much time and attention that spiritual service, the greatest mission of motherhood, is overlooked.

Jesus Christ washed the feet of His disciples to prove the humble quality of His love, but we do not consider this His greatest service to mankind. He came to minister to the spiritual nature of man, and He said, "And I, if I be lifted up from the earth, will draw all men unto myself."

Mothers, you whose love so nearly resembles the love of Christ, exalt the spiritual nature of your children. Once the spiritual nature, the Christlike qualities, are lifted up, or unfolded, all the richest gifts of bodily strength and intellect will be likewise added, or disclosed.

The child is a spiritual being, created in the image and likeness of God. Shall we treat him like a mere physical animal, attend to his physical needs, teach him a few tricks or manners, cram a few of our own ideas into his head, and then say: "I've done my duty by him. I've discharged my responsibility."

There should be no duty, there should be no responsibility, where children are concerned. Remember that they are God's children, therefore they are God's responsibility. To you, they are

an opportunity, an opportunity to express life, to express love, wisdom, understanding—to express God. The difference between opportunity and responsibility is the difference between being a channel of expression and the expression itself. If you would make the most of your opportunity, you must know the child as a spiritual being and motherhood as a sacred means of divine expression.

The mother who looks on her child as a mere physical being underestimates her own position and has little chance of understanding the real nature of the child. To understand the real nature of the child is to understand God. Parents should not decide what the child shall be and try to mold him in that pattern, but they should seek to discover what God intended him to be and help him to develop or unfold his God-given nature. What the child shall be rests with the child and with God.

Everything has a divine purpose. Once in the early spring, as I planned and dreamed over my garden, I found a tiny green shoot that seemed important to me. I placed some stakes around it and each day went to water it and to note its growth. I soon decided that it was a tomato plant. I seemed to have reason to believe that it was a tomato. It resembled a tomato, and it was growing in a spot where tomatoes had grown for two years. Assuming that it was a tomato, I cultivated it as such. I placed other tomato plants around it and gave it larger stakes; but God had made it a marigold, and all of my planning was in vain. It was never a very good marigold, and this question is in my mind: If I had really studied the nature of the plant, had given it its proper place in the flower bed, and had encouraged it to be a good marigold rather than a tomato, would it have been a better marigold? The business of motherhood is to see that the channels through which God may work, namely the mother's and

the child's minds, are kept open to the inspiration of God and are not choked or stopped by other wills or ambitions.

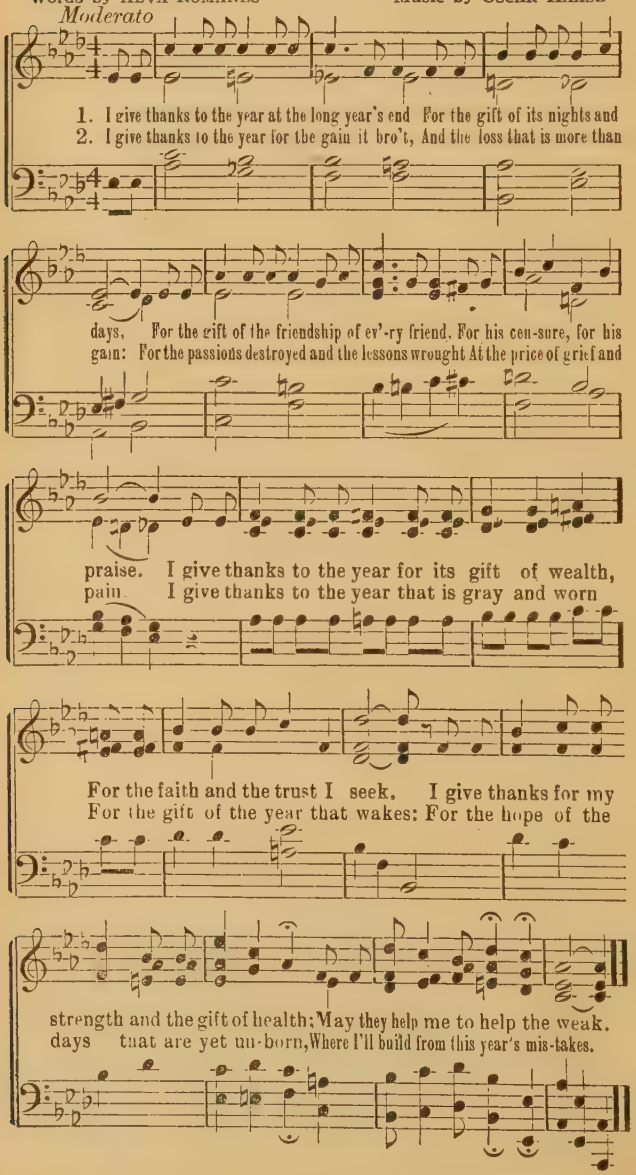
Parenthood is not an incidental job, neither is it an occupation that can be learned by rote or rule. There are no hard and fast rules by which children may be trained or developed. Each child requires individual study and care, and each problem, each new manifestation of the child's development, needs the parents' fresh consideration. Guiding a child down the pathway of life is like guiding a car down a winding road. One must be continually alert and awake. To understand the mechanism of the car is not sufficient. The car cannot be set at a certain speed and started straight ahead and be expected to hold that same speed and direction without regard to the conditions and direction of the road. Each turn or hill requires an adjustment of throttle, steering wheel, or brakes. Because you successfully handled one problem of child training in a certain way is no assurance that other problems will have the same solution. Turns in the road are all different and require the driver's individual attention. Problems of childhood vary, and each problem requires the mother's constant coöperation or communion with divine wisdom.

NOTICE TO WRITERS

Unity is a monthly magazine of Christian metaphysics. It wants poems, fillers, and articles that treat of Christian living. Well written fiction that shows the results of Truth applied to everyday life will be gladly considered. Short stories should contain from 1,500 to 3,500 words; serials, from 10,000 to 20,000 words; articles, from 500 to 2,500 words; verse, from four to twenty-four lines. Payment is made on acceptance.

I GIVE THANKS

Words by ALVA ROMANES Music by OSCAR HAASE


Moderato
1. I give thanks to the year at the long year's end For the gift of its nights and
2. I give thanks to the year for the gain it bro't, And the loss that is more than
days, For the gift of the friendship of ev'-ry friend. For his cen-sure, for his
gain: For the passions destroyed and the lessons wrought At the price of grief and
praise. I give thanks to the year for its gift of wealth,
pain. I give thanks to the year that is gray and worn
For the faith and the trust I seek. I give thanks for my
For the gift of the year that wakes: For the hope of the
strength and the gift of health; May they help me to help the weak.
days that are yet un-born, Where I'll build from this year's mis-takes.

SUNDAY LESSONS

The Bible text used in these lessons is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission.

Unity Sunday lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for Truth, and the Truth itself will convince you.

LESSON 5, NOVEMBER 3, 1929.

Unity Subject—*Obedience to the Divine Law.*

International Subject—*Respect for Rightful Authority* (World's Temperance Sunday).—Mark 12:13-17; Rom. 13:1-7; I Pet. 2:13-16.

In connection with this lesson, you may also study Romans 13:8-14.

13. And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk.

14. And when they were come, they say unto him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not?

15. Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why make ye trial of me? bring me a denarius, that I may see it.

16. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17. And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

1. Let every soul be in subjection to the higher powers: for there is no power but of God; and the *powers* that be are ordained of God.

2. Therefore he that resisteth the power, with-

standeth the ordinance of God: and they that withstand shall receive to themselves judgment.

3. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same:

4. For he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil.

5. Wherefore *ye* must needs be in subjection, not only because of the wrath, but also for conscience' sake.

6. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing.

7. Render to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honor to whom honor.

13. Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme;

14. Or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well.

15. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men:

16. As free, and not using your freedom for a cloak of wickedness, but as bondservants of God.

GOLDEN TEXT—*Let every soul be in subjection to the higher powers.*—Rom. 13:1.

SILENT PRAYER—*I am obedient unto Thy law.*

The lesson for today is given as a temperance lesson. A really good citizen is one who is temperate in all things, and is law-abiding. It is not hard to obey outer laws when a person has become a law unto himself, when he has become truly obedient to the inner law of his being and has gained dominion over himself, through his indwelling Christ. If a person really knows the Jesus Christ Truth, and lives according to it, he will have due respect for God and respect for all law. He will then know what in his life belongs

to God and what belongs to man, and he shall gladly give to both God and man their due. "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's."

Temperance, in its broader and truer sense, refers to more than the overcoming of false appetite in eating and drinking. It includes the necessary lifting up and overcoming of one's inner, seemingly erroneous thoughts, emotions, and desires, as well as one's outer words and acts, that they all may conform to the Christ standard of Truth. That all the thoughts, purposes, and activities of one's life may be adjusted in divine order, a fine discrimination and balance in one's understanding must be quickened in consciousness and used daily.

When one respects and gives heed to the inner law of proper adjustment of one's thoughts and impulses, one will give attention to and obey the statutes of the country and community in which one lives. Then one will never be tempted to give way to any desire the fulfillment of which would cause one to disregard outer laws of the land, such as the prohibition law. Neither would one then disregard any law of righteous balance within one's own being. Nor would one wish to do anything that would tend to take away the true liberty and rights of another. The greatest law of all laws—the law of love—when active in one works no ill to one's neighbor, but always works for the highest good of all concerned.

We redeem the sense man by calling into action the higher powers of thought ("Let every soul be in subjection to the higher powers"); in this manner the sense man is saved from his ignorance. The drunkard is submerged in sense—he is asleep to his higher nature. He can be awakened to righteousness by another's calling to him in silent prayer: "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*."

Let there be a clear understanding that man is spiritual, and that in Truth he has dominion over every emotion, function, and appetite. Let all sin and weakness be forgiven and all condemnation therefor be mentally denied by everybody interested in the case, and a unanimous thought of the presence and power of Spirit be affirmed. Remove by denial all fear of the besetting sin and all condemnation of self, sensual appetites, and lustful passions.

This simple and absolutely true way of handling false appetite and error habits has healed thousands; it will reform the most hopeless case when it is faithfully applied either by the individual for himself or with the help of a spiritual healer.

This is a splendid lesson for these days. "The *powers* that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. . . . And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good." "For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men." Man must first gain dominion over himself. Thus only will he become able to fully cooperate with outer laws and rules. Thus only will he be enabled to successfully train his children for their good, that they may grow to be law-abiding men and women and so escape the hard judgments that sooner or later are sure to come as a result of a disobedient and lawless spirit.

Children, in their training, and other persons about us whom we would help out of bondage to error and its inharmonious results, respond to whatever measure of Truth we are demonstrating and to its wholesome, happy, healthful effects in our own lives much more readily than they do to what we may say to them in the way of instruc-

tion. Therefore, let us become living examples of the good that we would impart to others.

QUESTIONS

1. When is it not hard to obey outer laws?
2. What is temperance, in its broader sense?
3. What is needed in order that all of one's thoughts, purposes, and activities may be adjusted in divine order?
4. What is true of the person who gives heed to the inner law of proper adjustment of his thoughts and impulses?
5. How is the sense man overcome?
6. How may one be enabled to train children successfully for their good?
7. To what in us do children and other persons respond most readily?

LESSON 6, NOVEMBER 10, 1929.

Unity Subject—*Universal Peace Through Christ.*

International Subject—*World Peace Through Mutual Understanding.*—Isa. 2:2-4; Acts 17:22-28; John 4:20, 21.

In connection with this lesson, you may also study Isa. 11:6-10; 19:23-25; Eph. 4:4-6, 13-19.

2. And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem.

4. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

22. And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are very religious.

23. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you.

24. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things;

26. And he made of one every nation of men to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation;

27. That they should seek God, if haply they might feel after him and find him, though he is not far from each one of us:

28. For in him we live, and move, and have our being; as certain even of your own poets have said,

For we are also his offspring.

20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father.

GOLDEN TEXT—*They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.*—Isa. 11:9.

SILENT PRAYER—*By the exercise of the Christ love and righteousness, I abide in peace and I help to establish peace on earth.*

A full understanding of Jesus Christ's teachings will bring peace on earth, will bring about the fulfillment of Isaiah's prophecy concerning world-wide peace.

The final redemption of the world depends on

the birth of Christ in the individual. Every one can do his part now in bringing this prophecy of Isaiah's to pass, by letting Christ be born in himself and, through right thinking and right acting, by radiating the Christ love to all his neighbors.

Some will say, "What is the use? If I do right, others will take advantage of me, and I shall be cheated; evildoers will profit by my stand, leaving me to starve." Our answer is, "Can God fail? Can the Son of God fail? No. No one who does right, with the faith that God is backing him up, can fail. You will establish peace, health, and prosperity in your life when you take God as a partner, even though the world remains in turmoil. In addition to this, your peace and love will eventually have their beneficial effects on the world without you, and you will have no small part in establishing the kingdom of God on earth."

Love must dwell in the hearts of men in order to establish peace in the world. Love must dwell in the heart of each individual so that peace may come to his world. Love is the teaching of Jesus Christ. If any person radiates love, he will find that it is contagious. Others will take it up from him and help him to spread it.

"Jehovah's house," referred to in the first verse of our lesson, symbolizes the body of man. "We are a temple of the living God." The "mountains" are the higher brain centers, and the "top of the mountains" is the spiritual brain center in the very apex of the cranium. When men cultivate spiritual thoughts, this top brain is "exalted above the hills," and the whole consciousness, or "all nations," shall flow to it. When this spiritual center is quickened, it sends out a far-reaching thought energy, and the whole race consciousness is lifted up. This is represented as "many peoples' " saying, "Come ye, and let us go up to the mountain of Jehovah."

When the spiritual consciousness is cultivated until it rules the man, a new ego is born; this ego

is the Christ, the Son of God. Righteous judgment will be the rule in the exercise of every faculty and power of the man when Christ rules. Destructive thoughts (swords) will be transformed into instruments of body culture (plowshares), and the sharp, penetrating thoughts of cruelty (spears) will be turned into helpful thoughts. The thought aggregations in the body will not antagonize one another, neither will there be any further cultivation of the warring spirit.

Peace is the fruit of righteousness. It will be established outwardly among the nations by being established first in the hearts and lives of individuals throughout the world. "The work of righteousness shall be peace; and the effect of righteousness, quietness and confidence for ever."

Peace will come quickly among men and among the nations of the earth as each individual who desires peace will, through the power of divine love, dissolve from his own mind every thought of hatred, of discontent, of unforgiveness, of greed, of covetousness, and of selfishness. As each person learns to know for himself the true God, of whom Paul taught to the men of Athens, as each person learns to love this God with all his heart, and his neighbor as himself, as he puts away belief in evil as a power working in himself or in others, as he fills his consciousness with a strong faith in the one Power and one Presence, the Good omnipotent, war will cease.

The elimination of error should always begin within the one who sees the error. As he makes the adjustment in himself, he will see clearly how to help his brother do likewise. This is as true of nations as it is of individuals. When individuals and separate nations win the victory over error, and learn to worship God in spirit and in truth, as Jesus taught, they will become guiding lights that will draw all others to the beauty and perfection of Truth.

QUESTIONS

1. What will bring peace on earth? What does the final redemption of the world depend on?
2. Why should we not fear injustice from others if we exercise love and forgiveness?
3. How may we have peace within ourselves?
4. Give the metaphysical explanation of the first two verses of our lesson.
5. How is the Christ born in one? What will be the result?
6. Where should elimination of error begin? Why?

LESSON 7, NOVEMBER 17, 1929.

Unity Subject—*Oneness, Within and Without.*

International Subject—*Living with People of Other Races.*—Acts 10:9-15, 30-35; Gal. 3:28, 29.

In connection with this lesson, you may also study Ruth 1:1-18; John 4:5-10; Acts 10:1—11:18, and Rom. 1:14.

9. Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour:
10. And he became hungry, and desired to eat: but while they made ready, he fell into a trance;
11. And he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth:
12. Wherein were all manner of fourfooted beasts and creeping things of the earth and birds of the heaven.
13. And there came a voice to him, Rise, Peter; kill and eat.
14. But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean.
15. And a voice *came* unto him again the second time, What God hath cleansed, make not thou common.
30. And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my

house; and behold, a man stood before me in bright apparel,

31. And saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side.

33. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord.

34. And Peter opened his mouth, and said,

Of a truth I perceive that God is no respecter of persons:

35. But in every nation he that feareth him, and worketh righteousness, is acceptable to him.

28. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one *man* in Christ Jesus.

29. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

GOLDEN TEXT—*Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him.*—Acts 10:34, 35.

SILENT PRAYER—*We are all one man in Christ Jesus.*

Peter's vision, in this lesson, has nothing to do with the matter of eating or not eating flesh food, or any certain kinds of flesh food. It pertains to the truth that all nations of men, all races, have one origin—God. God is the Father of all, and all have the same access to Him and to His perfection and good. "He himself giveth to all life, and breath, and all things; and he made of one every nation of men to dwell on all the face of the earth."

The Jewish nation believed themselves to be the only chosen people of God. All others were Gentiles and were despised by them. Jesus knew

and taught the truth that others also were acceptable to God. In His conversation with the Samaritan woman, wherein some of His highest teaching was presented, He broke the Jewish tradition, and exemplified the truth of universal brotherhood. His parable of the good Samaritan is another striking example of His teaching that good is to be found everywhere, even in persons who may be looked on by others as inferior.

But Peter, though he had been closely associated with Jesus in all His ministry, had not been quickened and broadened sufficiently in his understanding to include in the saving gospel of Christ any one outside the Jewish race. Hence his vision, that he might be prepared to carry the Christ message of salvation to Cornelius, a Roman centurion. "And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him."

This lesson should teach us to appreciate all people, whatever their race or nationality may be; it should teach us to deal kindly and justly with them, since they also are God's children. We have many opportunities here in America to put this lesson into practice, because our nation is composed of the descendants of peoples of all races. We contact them daily in business, in shopping, at church, wherever we go. None of us has to look back many generations to find ancestors who came to this wonderful country as strangers and aliens, looking for a welcome and an opportunity to make good. So let us always remember the words of Paul in our lesson for today: "There can be neither Jew nor Greek, there can be neither bond nor free . . . for ye all are one *man* in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise."

We can apply this lesson metaphysically, also, to ourselves as individuals. Thus applied, we find

in it the great truth that we should not see a great difference between that in us and in our lives which we have believed to be material and that which we have believed to be spiritual. Even the seemingly physical phase of our being and our affairs of the manifest world, our so-called secular work and business, are material only as we put material thought into them. As we learn to give them a spiritual significance in all our thinking, and to apply the Christ standard in our treatment of them, they will express more and more in accordance with Spirit, and they will become spiritual. The blessing of the Holy Spirit will rest on them, and Spirit will operate through them just as truly as it has operated and does operate in the phase of our being that we have believed to be eligible for salvation and for contact with Spirit —our soul, in other words. To do our part toward redeeming mankind and the whole earth, we must learn to see God everywhere and in everything.

Cornelius, the centurion, to whom Peter was sent, represents the outer, seemingly material man. Peter was shown by his vision that God had cleansed Cornelius, who had been earnestly seeking after Truth; therefore Cornelius should no longer be called common or unclean. "While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit." Right in line with this experience, we find that our conscious minds and our bodies, which we had been taught to look on as sinful and as outside the saving plan of Jesus Christ, are harmonized and healed by the power of the Christ Truth.

The story of Ruth gives another beautiful instance of the receiving into spiritual relationship and the great honoring of that which apparently belongs to the natural man, the mortal. She, a Moabitish woman, became the wife of an Israel-

itish man and the ancestor not only of King David but also of Jesus Christ. She represents the love of the natural soul, set on God and on the things of Spirit. Ruth typifies the beautiful, the pure, and the loving characteristics of externality. When these are dedicated to God, they are elevated to spiritual expression.

QUESTIONS

1. Does Peter's vision, as given in this lesson, have anything to do with eating flesh food? What does it teach? Why did Peter need to have this vision?
2. Did Jesus teach the truth of universal brotherhood? Give some examples of this.
3. What should this lesson teach us?
4. Applied metaphysically, what truth does this lesson contain?
5. What do Cornelius, Ruth, and the Samaritan woman represent in us? What do the Bible stories of these persons teach us?

LESSON 8, NOVEMBER 24, 1929.

Unity Subject—*Allegiance to Spirit.*

International Subject—*The Higher Patriotism.*
—Jonah 1:1-3; 3:1-5; 4:5-11.

All of the book of Jonah may be studied in connection with this lesson.

1. Now the word of Jehovah came unto Jonah the son of Amittai, saying,
2. Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.
3. But Jonah rose up to flee unto Tarshish from the presence of Jehovah; and he went down to Joppa, and found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of Jehovah.
1. And the word of Jehovah came unto Jonah the second time, saying,

2. Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3. So Jonah arose, and went unto Nineveh, according to the word of Jehovah. Now Nineveh was an exceeding great city, of three days' journey.

4. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5. And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

5. Then Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shade, till he might see what would become of the city.

6. And Jehovah God prepared a gourd, and made it to come up over Jonah, that it might be a shade over his head, to deliver him from his evil case. So Jonah was exceeding glad because of the gourd.

7. But God prepared a worm when the morning rose the next day, and it smote the gourd, that it withered.

8. And it came to pass, when the sun arose, that God prepared a sultry east wind; and the sun beat upon the head of Jonah, that he fainted, and requested for himself that he might die, and said, It is better for me to die than to live.

9. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.

10. And Jehovah said, Thou hast had regard for the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night:

11. And should not I have regard for Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

GOLDEN TEXT—*He made of one every nation of men to dwell on all the face of the earth.* —Acts 17:26.

SILENT PRAYER—*I am loyal to Spirit; therefore the love of God fills my being, and expresses*

in true kindness, mercy, and justice toward all people.

Perhaps some one may wonder how a lesson on higher patriotism, which is allegiance to Spirit and expresses in a true loyalty that extends to all the world, can be found in the story of Jonah. But if a person stops to think, he will see that the book of Jonah rises above much of the Old Testament teaching in that it shows Jehovah, the God of Israel, to be interested in and concerned with the salvation of other nations outside Israel, and not in Israel alone as the greater part of the Old Testament teaching would lead one to think.

Nineveh, to which the prophet Jonah was sent, was an Assyrian city, and the Assyrians represent the outer or sense man of each individual, a certain intellectual realm of thought and activity that is based on the senses. God sent Jonah to Nineveh to tell the Ninevites what the result of their sins would be. Then when they repented, changed their minds and their ways, they were spared. God had mercy on them because there were very many persons, and animals, among them that were really not responsible for the evil of the city, nor able to be a party to it or against it. Even so, our outer man is not willfully sinful, but may be lifted up and saved with the inner or true self. Thus, alive and entire, we shall become one new man in Christ Jesus.

Jonah was angry because God did not destroy Nineveh. Jonah was as we are sometimes, or as we were before we came into true understanding. He had rather have seen thousands of persons perish than have had his warnings of evil fail to be fulfilled. Evidently he had no love for this foreign city, these inhabitants of a country with whom the Israelites were often at war. But Jehovah said, "Should not I have regard for Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern be-

tween their right hand and their left hand; and also much cattle?"

Little children represent new ideas and thoughts in consciousness, thoughts and ideas that are capable of great expansion and possibility. Cattle represent physical strength, and pertain to the animal forces of the organism. These are not necessarily evil. Their unfoldment and expression depend on the understanding and directive thoughts of the individual. They may be elevated to spiritual expression and may be used constructively, for good only. Isaiah speaks of the redemption of both Egypt and Assyria; with Israel they shall be a blessing in the earth (Isa. 19:24, 25).

Our today's lesson teaches us, like our last Sunday's lesson, the attitude that we should take toward all people, even those of other nations and races; it also teaches us the attitude that we should take toward ourselves that we may lift up and unify our outer man with the inner. Thus shall we work toward universal peace, prosperity, and life eternal.

Evidently Jonah had much to learn about the fatherhood of God and of God's love and mercy toward all mankind. This is a good lesson for us also. We need to watch that we do not, in loving and serving our own family, our own community, city, state, or country, find ourselves working against some neighboring family, community, or country. Our love, unselfishness, and good will must extend to all people. We must think thoughts that are uplifting, kindly, and constructive toward all. Our words must be framed in heaven, therefore must always be helpful; and in all that we do we must see that our good works extend to all people and to all nations, to the uttermost bounds of the earth. As individuals and nations thus learn to practice universal brotherhood—the greater good which embraces all men—wars will cease

and the reign of peace, the kingdom of heaven on earth, will be established.

Allegiance to Spirit, loyalty to the heavenly or Christ kingdom, always leads to the truest love of, and service to, one's own family, friends, and country. But this allegiance does not stop there. It inspires unselfishness—the divine love that is satisfied only with the kindest thoughts and the most faithful service to its neighbor, whether that neighbor be another individual or another nation. The love of God includes all men, all nations. Our love will include no less as we become consciously one with God, and as we become a channel through which He expresses perfectly.

QUESTIONS

1. Of what does the higher patriotism consist? How do we find it taught in the book of Jonah?
2. Why was Nineveh spared? What is the lesson here for us?
3. How shall we work toward universal peace and prosperity?
4. Wherein is this lesson of Jonah a good one for us? When will wars cease, and the kingdom of heaven be established on earth?
5. What is allegiance to Spirit? To what does it lead? How is divine love satisfied?

O God, within, so close to me
That every thought is plain,
Be judge, be friend, be Father still,
And in Thy heaven reign!
Thy heaven is mine, my very soul!
Thy words are sweet and strong,
They fill my inward silences
With music and with song.

—*William Channing Gannett.*

SILENT UNITY

The word of the Lord is the light of my life.

The Society of Silent Unity was founded more than thirty-five years ago. It is the healing department of Unity School, ministering to those who need help without seeing them personally. The healing work is done entirely through prayer.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed we will pray with you, for we have faith that "with God all things are possible."

We will pray *with* you and will also instruct you how to pray to the Father in secret in order that you may help yourself. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; full measure, pressed *down*, shaken together, running over."

When writing to us for help be sure to give your full name and address. Address your request direct to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

HEALING THOUGHT

November 20 to December 19

At 9 p. m. each day, will you join in the affirming of this truth?

My thoughts of Truth are forming the mind of Christ in me, and I am healed.

Our healing thought for this period is based on the words of Paul to the Philippians; see the 5th verse of the 2d chapter, "Have this mind in you, which was also in Christ Jesus."

It was the mind of the Spirit in Christ Jesus that did the marvelous healings. "God is Spirit." Jesus said, "The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works." God is the health of His people. Wholeness belongs to man through his spiritual heritage from God. If your mind is thinking about the reality of sickness you will make that condition manifest; on the other hand, if you say that sickness is unreal and affirm health to be the only reality, and back up your statement of Truth by unifying yourself with Jesus Christ, you will be healed.

PROSPERITY THOUGHT

November 20 to December 19

At 12 noon each day, will you join in the affirming of this truth?

My thoughts of abundant Spirit substance are organized in my mind, and prosperity is made manifest in my affairs.

All things visible depend for existence on invisible Spirit substance. Spirit substance is manipulated by the mind of man and obeys every thought that is projected into it. Our mind makes contact with our body through this invisible Spirit substance and its allied finer forces. When we think about any material thing our thoughts first lay hold of this invisible substance and the invisible substance is projected into visibility, or makes contact with something already visible; consequently, to increase the visible thing build up in your mind the invisible substance. Jesus called this building-up process the action of faith working in substance. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

PRAYERS ANSWERED

This department aims to create interest in spiritual healing by giving written statements from those who have sought and obtained healing by the spiritual method. Most of the following testimonials come from persons who have been helped toward health by the work of Silent Unity, the department of Unity School that is devoted to healing and to instruction in healing. One set of principles underlies all healing of any kind whatsoever. Any person or group of persons may use these principles successfully. Jesus is the outstanding exponent of these principles, but increasing numbers are using them today.

Those who wish to investigate the genuineness of any of these testimonials, or to gain inspiration from persons who actually have been healed, may do so by writing, in care of editorial department, Unity School, to the givers of these testimonials. Such letters will be forwarded to the individuals concerned. Each letter should give post office address and initials of the person to whom the letter is to be forwarded; also, the name and the date of the periodical in which the testimony appeared.

I WILL COME AND HEAL

Society of Silent Unity: Some time ago I wrote asking you for prayers for the removal of a fibroid tumor from which I was suffering severely. I was healed. Then, at my husband's request, I had the family physician make an examination, and he said that he could not believe that my healing had been accomplished without the use of the knife. I answered, "With God all things are possible."—*Mrs. M. R., Mobile, Ala.*

Society of Silent Unity: On Saturday, May 18, I sent a special delivery letter to you asking help for L—— C——, a splendid young woman whose mother was bringing her here from Florida for an operation for glaucoma, a disease of the eyes. Three prominent physicians had given the same diagnosis. She faced the possibility of total blindness in the course of five years if the operation should not prove successful. Hospital reservations had been made, but were postponed one week on account of a business transaction. On the day that your letter inclosing the booklet "Instructions" came to me in the mail, L—— C—— put her hands on her eyeballs, which formerly had been as hard as stone (a characteristic of glaucoma), and

to her surprise, to use her own language, they felt like jellyfish. Her eyes began to improve and at the time of the next examination the specialist said that there were no symptoms of glaucoma. The physicians were nonplused. She came to my home without glasses, whereas before she had been unable to go about without assistance.—*Mrs. E. E. E., Cincinnati, Ohio.*

Society of Silent Unity: About a year ago I wrote telling you that at the annual school physical examination two doctors found that my six-year-old boy had an exceptionally bad rupture. They advised me that he should undergo an operation at once. I wrote to you asking for help. The child learned the statement that you sent. For a long time he practiced saying it very faithfully many times a day. This spring the yearly examination was given so I took the boy to the same doctors. They said, "Didn't you have the boy operated on?" I told them that I had not, but when they examined him they found no trace of the rupture. He had been healed completely.—*Mrs. R. M., St. Paul, Minn.*

Society of Silent Unity: I wrote you more than a month ago asking for help in overcoming severe pain in my abdomen.

I had been suffering for three months and the services of three doctors had failed to help me as they could not find the cause for it. Very soon after writing you, God released me from that terrible, excruciating pain and now my emaciated body is daily taking on flesh and strength. I am so grateful for your blessed ministrations.—*Mrs. L. Y., Bucyrus, Ohio.*

Society of Silent Unity: One month ago I wrote to you for help in prayer. At that time I was in such pain that I could not sleep, and I could not bend my body. In fact, words fail to describe the condition that I was in. Three doctors had said that an operation was necessary to get rid of the condition. I followed your instructions and prayed diligently with you and the result of the prayers is the most wonderful thing in this big world to me. Today I am in perfect health. I only wish that I could be in your midst to tell you how grateful I am for your help. —*Mrs. F. L., Columbia, Mo.*

FILLED WITH PLENTY

Society of Silent Unity: I thank God for the help that we have received through Unity. About two weeks after writing for prayers my husband was offered a fine position at a very nice salary. We are both very thankful.—*Mrs. H. S. B., Pontiac, Mich.*

Prosperity Bank Department: My husband has been trying for some time to get out of debt. Today he closed a deal which brought him cash for his place of business. The persons who bought it want him to continue working for them at a good salary. We are indeed very grateful to you for your help.—*L. J., Indianapolis, Ind.*

Society of Silent Unity: I just must tell you of a wonderful blessing that I received from God. I was in debt and in a tight place. I was discouraged. My business was dull, and had been dull since August, 1928. I wrote to Silent Unity asking for prayers. I blessed my love offering that I inclosed and then forgot it. All at once my business improved wonderfully. Trade became better than it had been for more than a year. All my debts have been paid in less than two weeks' time. Ordinarily this time of year is a dull period with me but through this providential help I have gotten money ahead and everything is in good shape—all in less than two weeks. Now I am happy and things look very much brighter. I thank God for the blessings that are coming to me every day.—*K. C. P., Gurdon, Ark.*

Society of Silent Unity: Some time ago I wrote to you asking prayers that I might find employment and a nice place for my little boy to stay in. You may discontinue prayers, for God has answered them.—*Mrs. K. W., Walnut Hills, Ohio.*

Society of Silent Unity: It is hard to sell a house here because there is so little demand, and many persons are desperate to sell and cannot. I asked your prayers to help me sell our house. After writing to you I put a sign on the house, and in three and one half days our house was sold. People call it a miracle, and cannot understand how it was accomplished —*F. E. B., Buffalo, N. Y.*

HE SHALL HAVE ABUNDANCE

Prosperity Bank Department: I must have another prosperity bank. The practicing of the bank drill in connection with the last bank that I had did me so much good that I feel that I can't get along without one. I did not particularly have the idea of increasing my prosperity, but it certainly was increased. Every time that I put a coin into the bank something good came to me, such as a better job, a raise in salary, or an expense account. I never before realized what it would do; in fact, I did not expect anything, but now I do. All these things are ours for the asking, and I feel that the best way to contact the Lord is through the prosperity bank and the good that it does.—*Mrs. E. A. M., Drumright, Okla.*

Prosperity Bank Department: I have practiced the prosperity bank drill morning and night and have had many wonderful demonstrations.

At the beginning of the new year I gave up going to school on account of lack of funds. Within six hours a friend telephoned me saying that she would pay my tuition for the rest of the year.—*M. W. S., Pacific Palisades, Calif.*

Prosperity Bank Department: My husband has received an increase in salary since we have been using the prosperity bank drill. We are enjoying greater peace, harmony, and satisfaction than ever before. May the Holy Spirit continue to bless Unity School. —*Mrs. A. L. R., Los Angeles, Calif.*

Prosperity Bank Department: The day before I received my prosperity bank I was "dead broke." But my faith in The Prayer of Faith never wavered, and I kept repeating it. That very night I obtained work and the next day, which was Easter, I received a letter which contained a money order for $15. Later in the day I received $10 from one person who owed me, and $8 from another. It was "Showers of Blessings" all day long. Can you imagine any one having a finer Easter?

Since the Easter episode when God's kindness and mercy were so clearly revealed to me I feel that I have been re-created, and my daily study of *Unity* magazine has brought me a realization of my oneness with God.—*C. T., Chicago, Ill.*

SEARCH THE SCRIPTURES

New York, N. Y.—Inclosed find my essay on faith. Each day I find my problems becoming smaller. The study of Truth through the correspondence course forces me to rely on my own understanding in answering the questions of the lessons, and it has been the means of giving me greater confidence in myself and in my ability to adjust all things according to the divine presence within me. A great demonstration to me has been the ability to overcome the habit of forgetting names. It was very necessary a few days ago that I should recall a name which was foreign and which I had heard but once. No one around me remembered it. I realized that nothing was lost in Spirit, so I affirmed silently that divine intelligence within would speak through me and bring that name to the surface. I had scarcely finished the affirmation when I spoke the name. That is but one of many things that I am enabled to manifest through the consciousness of the divine power acting through me, and it has all been brought about through study of Truth.—*H. L. M.*

WHAT HATH GOD WROUGHT

Radio Station WOQ: I wish to express my pleasure in listening to your Sunday night "Afterglow" service. On Thursday morning I greatly appreciated the talk on "Desires" by one of your workers. It was just the encouragement that I needed, and I enjoyed the cheerful, courageous voice of the speaker.—*Mrs. D., Topeka, Kans.*

Unity Radio Station WOQ: I wish to express my appreciation of the "Afterglow" service last Sunday night. I greatly enjoy the daily "God's Half Hour" program. Recently your services have been heard by radio much better than for some time in the past. —*Mrs. A. C., Garnett, Kans.*

Sioux City, Iowa—Because we felt that our old radio set was the cause of our not being able to get the programs from WOQ, a year ago we purchased a new six-tube set, and even then we could only occasionally get WOQ, and very faintly. So we were delighted when tuning in yesterday to receive the 11 o'clock services loud and clear.—*Mrs. L. E.*

MY HELP COMETH FROM JEHOVAH

Unity School of Christianity: I am always finding something in *Unity* to help me over the rough places in life. May you ever be the means of showing others the way of faith and light.—*Mrs. A. D. C., De Queen, Ark.*

Unity School of Christianity: During the past winter *Weekly Unity* has been a wonderful help to me in Epworth league work. I am counselor for a group of young people and I have found that *Weekly Unity* is full of good things for them.—*Mrs. W. W. O., Vancouver, Wash.*

Unity School of Christianity: Christian Business has helped me wonderfully; and I have introduced it and its principles to the firm of opticians for which I work. I approve of its principles and have found that the methods that it advocates work well.—*Mrs. E. W. S. L., Adelaide, S. Australia.*

FREE FROM CARES

Society of Silent Unity: My husband, for whom I asked your prayers, is entirely cured of the morphine habit. We are very happy. I give God the praise and I can never thank you enough for showing us the way. He had made two attempts to discontinue the use of the drug and had failed. He was under the care of a well-known physician who, after the second attempt to break the habit had failed, said that my husband would die if not allowed to take the drug.

My husband still suffers somewhat from kidney trouble caused by the use of the drug, but we feel sure that since God healed him of the morphine habit He will heal him of the other trouble, and we are praying for that.

May God bless Unity.—*Mrs. W. M. R., New Orleans, La.*

Society of Silent Unity: I wrote to you some time ago asking prayers for my husband who had drunk hard for several years. I thank God that he has stopped drinking and our home is peaceful. I cannot give enough thanks. He has gone into business for himself, and I ask your prayers that he may be successful.—*Mrs. C. S., Newport, Ky.*

FOR BY THY WORDS

Good Words club: I can hardly explain the joy that has been mine since I joined the Good Words club. Everything that I do seems to turn out for the best. There seemed to be some inharmony in the home, but through the use of good words and prayers the condition has disappeared. I am very thankful for the blessings that members of the club receive.—*M. S., Oropouche, Trinidad, B. W. I.*

Good Words club: Inclosed find a love offering for the Good Words club. I am using good words in my cooking. Instead of saying, "I wonder if this will turn out all right," I just say, "Christ is the way, and I know that this will be the best they ever ate," and it is good. I am doing cafeteria work in a public school.—*Mrs. M. B., Buffalo, N. Y.*

Good Words club: I am trying to live up to the pledge of the Good Words club. It helps me to write a good word on my calendar leaf each morning and to try to hold and practice the real meaning of the word throughout the day. I am beginning to see the results.—*Mrs. E. F., Canton, Ga.*

HE IS MY REFUGE

Dear Unity: Two months ago I wrote to you asking for prayers. Since that time we have been helped in many ways. Last January I was out of work and deeply in debt. My wife was suffering from lung trouble. I was afraid at the time that she had consumption. I was suffering from a goiter, and a divorce seemed certain. But now, thank God, I have a good position that pays big money. My debts are paid. My wife and my two children are back with me. We have money in the bank. My goiter is gone. My collar size in January was 16½ and on Easter Sunday it was 14. My wife's health is much improved, and we have at last overcome habits which caused inharmony, and ours is true love and happiness. I praise God, He is so good. Inclosed is a love offering to help carry on your good work.—*R. C. P., Cincinnati, Ohio*

FATHER, I THANK THEE

Unity School: Inclosed you will find a check for $1.50 to renew my subscription to *Unity*. I do not want to be without this magazine, for it has been a wonderful help to me. It has been four years since a friend gave me the first copy that I had ever seen. I liked it very much from the first, and as I read it each month I find that I understand things more clearly and that I am able to get more out of life.—*H. M., Armington, Ill.*

Unity School of Christianity: Christian Business is a fine magazine. I wish that more people would read it, and follow its teachings. It would simplify business.—*B. E. C., Denver, Colo.*

San Diego, Calif.—Words fail me when I try to express my gratitude to the workers at Unity headquarters. I feel the true working of the kingdom within, a joyousness which is glorious. I could write pages about seemingly miraculous happenings in my daily life, but they are, in reality, but outer expressions of the inner awakening. I wish that all who are reaching out for Truth could learn of your Correspondence Course. *Daily Word* helps me hourly; I read it at the break of day and the last thing before closing my eyes at night. "Christian Healing" is my constant "book of knowledge." I have read and studied hundreds of books along this line but nothing to compare with this one. I thank you one and all.—*L. M. E.*

LOVE ONE ANOTHER

Society of Silent Unity: This is to notify you that my case in which I solicited your coöperation has been settled out of court, justly and satisfactorily. I inclose a slight contribution.—*E. E. W., Hollywood, Calif.*

Society of Silent Unity: About five weeks ago I wrote you I had reached the end of my string. Well, things began to happen. My husband got work at something that has no limit to his chance for advancement in an up and going concern that can't keep up with the demand. Also about our home things cleared almost by magic. A general glow seems to have fallen and covered all things about us. Things we had long hoped for but hardly expected are happening.—*Mrs. L. W., Cold Spring, Ky.*

HELPS FROM SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

Will you please explain how one keeps the law? Will you please explain how that which is my own will come to me?—*Extract from a letter received by Silent Unity.*

The law of God is very simple. It is this: God is Spirit, and man, the image and likeness of God, is Spirit. To keep the law is to think always of yourself as Spirit, not limited by the laws of the material world. To keep the law of God is not to break the laws of the material world, but rather to fulfill them with divine love, as did the Christ. To think of yourself as subject to sickness, poverty, sin, and death is to break the law of God; but to know that you are the image and likeness of God, one with life, love, wisdom, substance, and joy, and to live according to your knowing is to keep the law.

As you grow in, and abide by, the consciousness that you are the offspring of God, you will find that what the world calls "good" is coming more and more into your life. Your "own" is measured by your consciousness of the presence of God in your life; it is the outer equivalent of an inner reality. If you would increase your outer blessings, you must increase your sense of the nearness and the livingness of God. Recognize the gifts that God has given to you, the gifts of life, love, wisdom, substance, power, and joy; then send forth these gifts as blessings to the world, and in return you will be blessed with good things in abounding measure.

You ask us to use the Healing Thought at 9 p. m. When it is 9 p. m. here it is 11 p. m. in Kansas City. This makes us two hours late. Why don't you publish

a table showing the time in various parts of the world corresponding with 9 p. m. in Kansas City?—*Extract from a letter received by Silent Unity.*

We prefer that people everywhere hold the Healing Thought at 9 p. m. by their own time. To try to arrange a schedule giving the time all over the world as compared with Kansas City time, in order that each person hold the thought when it is 9 o'clock here, would cause much confusion. Then, too, our real purpose would be lost sight of entirely.

Prayer is continuous in Silent Unity. Any one can, therefore, coöperate with us at any time. If each person holds the Healing Thought at 9 o'clock by his own time, a continuous current of healing power is active throughout the world. Also each one establishes for himself the orderly habit of praying at a fixed hour. As persons become established in the healing and prospering ideas and repeat them at stated times, order and power are set up in their consciousness, working out in their bodies and affairs and helping to make their good abiding.

Do you believe that it is wrong to play cards and to dance?—*Extract from a letter received by Silent Unity.*

We do not make rules for any one with regard to cards, picture shows, dancing, or the like. Our work is to help people find God. We know that when they find Him and are guided by the Spirit of truth, they will know just what is best for them to do for their spiritual growth and good. Their desires and the things that they enjoy will change as Truth becomes established in their consciousness.

Genius begins great works; labor alone finishes them.—*Joubert.*

Do You Know

any one whom Truth would help?

Have you friends or neighbors to whom you would like to introduce *Unity?*

Send us their names in order that we may send them sample copies of *Unity.*

By doing this you will help your friends and yourself. The good that you give will return to you multiplied.

Help us to spread the Christ message by filling out and sending to us the blank on the following page.

Do It Now

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send sample copies of *Unity* to the following named persons:

Name .....

Address .....

City ..... State .....

Name .....

Address .....

City ..... State .....

Name .....

Address .....

City ..... State .....

Name .....

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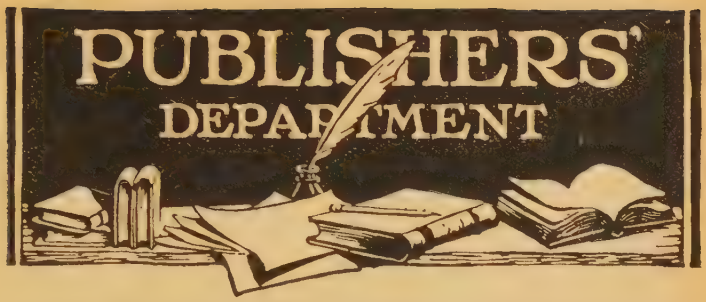

. Are you successful in business? Are you happy in your position? Perhaps you would like to become more efficient, to work in greater harmony with your associates, to demonstrate abundance in a larger way. *The Spiritual Law in Business* deals with many interesting questions which come up in commercial life. If you have business problems, you will appreciate this helpful booklet. Price, 25 cents.

December *Unity* contains an interesting article, "Following Jesus," by Theodosia DeWitt Schobert. This article brings out the thought that we must not merely think of the works of Jesus Christ as having occurred a great many years ago, but we must realize that they reveal power and possibilities equally at hand today. Mrs. Schobert is well qualified to handle this subject, having devoted years to the study and application of Christ's teachings. You will also enjoy an article, "Peace, Be Still," by Lucy McGinnis, and a three-page poem, "The Miracle," by Clara E. Putnam.

Have you ever been afraid to pray, "Thy will be done"? This subject is interestingly discussed in *Miscellaneous Writings,* by H. Emilie Cady, in the chapter called, "Finding the Christ." There are eleven chapters in the book, each complete in itself. Each chapter presents and explains vital problems in the application of Truth principles. The book is the outcome of the author's own experience and forms a valuable supplement to her book, *Lessons in Truth. Miscellaneous Writings* may be obtained in paper binding at 75 cents; cloth binding, $1.50; de luxe edition, $3; German translation, 75 cents.

The *New Testament,* pocket size, is a convenient book to use in Sunday school work or to slip into your traveling bag when you go on a trip. The illustrations are attractive, and the words of Christ are printed in heavy type. Cloth binding, 50 cents.

"The future of our country marches on the feet of our children," said President Hoover in a recent proclamation. These words imply at once a privilege and a responsibility. The mere incident of parenthood in itself does not endow one with the wisdom necessary to the successful rearing of a child. There must be constant prayer for divine guidance and understanding, a determined effort to implant right thoughts and high ideals in the minds and hearts of little ones. *Child Unfoldment*, a book by Francis J. Gable and Edith Kinley, gives a wealth of instruction along this line. Parents and teachers find this book an invaluable help. Cloth binding, price $1.

"Getting a kick" out of life is in reality experiencing a reaction to something that you do. There are both good and bad "kicks," depending on your own actions. Give loving service to others, and you will develop within yourself a satisfaction from doing the Father's work. "This," says Dr. C. O. Southard, "is the most wonderful 'kick' you can get." *Weekly Unity* readers, who are acquainted with Dr. Southard's popular "doctor talks," will be glad to know that he is contributing another article to *Weekly Unity*. This article, "Getting a Kick," will appear in a November issue.

Readers of *Youth* magazine who enjoyed "Mariella, Moth," by Gladys Hasty Carroll, will be glad to know that in the November issue this author will contribute another story entitled, "It Must Never Happen Again." Ernest C. Wilson will also tell another Bible story, "The Man Who Discovered that God Is Love."

We are getting more and more orders for quantities of gift subscriptions. As Christmas nears, no doubt we shall receive many more such orders. This growing tendency among our subscribers to share Unity on a large scale prompted us to grant special terms on large orders. If you are planning to send twenty-five or more yearly subscriptions to Unity periodicals write to us for our special price.

The November issue of *Christian Business* will contain the article by Mrs. Tom Grant, of Jackson, Mich., which won the recent contest that the editors of *Christian Business* held. Many new ideas and splendid suggestions that were received during this contest are being embodied into the magazine.

"The truth of the acorn is the oak tree." Similarly a spiritual life is the manifestation of the divinity that was implanted in man when he was created in the image and likeness of God. *Lessons in Truth* explains our kinship with divinity. It teaches in a clear way the fundamentals of right living. It is a book to be studied, reviewed, and studied again. Each time that you come back to it, you will find it more helpful and more inspiring. If you have been studying these lessons, as they have appeared in the monthly issues of *Unity* magazine, you will want them complete in one volume. It may be obtained in cloth binding at $1.

The November issue of *Wee Wisdom* contains a delightful Thanksgiving story, "Too Many to Count," by Elsie Grant Henson, in which a little boy turns a big disappointment into a happy experience by counting his blessings. An interesting Thanksgiving Day sketch tells about this fall festival in other countries. Poems, stories, a Christmas present to make for Mother, and other fascinating contributions make November *Wee Wisdom* a particularly interesting number.

The theme of the November issue of *Christian Business* is "Thanksgiving." The feature article, by H. O. Anthon, is, "The 23d Psalm." With this special article and the changes that are taking place in *Christian Business,* it would be well to start a subscription now in order to take advantage of the good things that are to come.

"There are no incurable diseases." "Be of good courage and rejoice; for health, strength, and every good are yours now through Jesus Christ." Do these words awaken in you a new hope, a determination to demonstrate health? They are taken from *Divine Remedies,* a book compiled by Theodosia DeWitt Schobert, who for many years worked in Silent Unity. If you are held in limitation by any physical ill, you will find the key to your cure in *Divine Remedies.* Paper cover, 75 cents; de luxe edition, $3.

A little cabin in a canyon, the peace of twilight, a star twinkling through a rift in the clouds, the rosy glow of sunset; in that quiet hour, a soul visits with his Friend, the Christ. This experience was shared with our *Unity* readers in a recent article, "Foundations," by Nathan Read Wilcox. In a November issue of *Weekly Unity* another article by this author will be featured.

REMEMBER

by

Lowell Fillmore

For a number of years our readers have been asking that "Things to Be Remembered" be published in book form. As the requests became more insistent Mr. Fillmore started working on this book. A few days ago he announced that he had sent *Remember* to the printers and that it would be ready for Christmas.

Remember is taken from "Things to Be Remembered," the popular series that runs in *Weekly Unity*. All articles that have run in that series were considered, but only those that have proved to be the most helpful were chosen for this book. Following each chapter are seven affirmations for meditation. These are given for the purpose of putting the lesson contained in the chapter to practical use.

We cannot tell you the exact publishing date of *Remember*, but we can promise you that it will be ready in time to fill all Christmas orders. It will be cloth bound and priced at $1.

No doubt you will want several copies of *Remember* to send to your friends this Christmas, as well as a copy for yourself. We cannot urge you too strongly to get your order in at once. All orders will be filed as they reach us, and will be filled just as quickly as *Remember* is off the press.

Put REMEMBER at the head of your Christmas list

Gift Books for Boys & Girls

Good literature plays an important part in the molding of a child's character, therefore great care should be exercised in selecting books for the young. Parents realize that by instilling high ideals and right thoughts in the minds of little children, they are building for the future.

Unity's books for children have a threefold purpose: they entertain; they instruct; and they point the way to right thinking and right conduct.

From the list below you may safely choose a gift for your child, or for the child of another.

For the younger ones

Little Susie Sleep Ears	$ .75
White Stockings and Other Tales	.75
Love's Roses	.25

For the Juniors

Aunt Joy's Nature Talks	$ .75
Wee Wisdom's Way	.75
Treasure Box	.50

YOU'LL ENJOY THE NOVEMBER

Unity Daily Word

In this number are some feature articles that will delight you. They have been prepared to help you meet most effectually your daily problems. Just glance at this list:

"In the World, but Not of It"	answering the question: "How can I live in the physical world and be unaffected by it?"
"Disciplining Thought"	answering the question: "How can I discipline my thinking without getting into a mental tension?"
"The Dividends of Optimism"	answering the question: "Just how does the optimistic attitude pay?"
"Finding Ourselves in Heaven"	another of the very popular double-page poems.

The November number also contains thirty full-page lessons for the month. Each number of *Unity Daily Word* contains practical lessons on demonstrating peace, health, and plenty.

Unity Daily Word is just the size that you can conveniently carry with you wherever you go. In fact, you will discover that it is a daily friend, always at hand ready to serve you when you have a few minutes to read and need courage, peace, life, and love.

Unity Daily Word is 15 cents a copy, $1.50 a year. Send for it today and you will find that it is just the friend that you need.

PRAISE+THANKSGIVING=

Have you tried to work this "problem" in your life and get the right results? We shall be glad to help you do so. Write for information today.

CORRESPONDENCE SCHOOL DEPARTMENT

A SOFT ANSWER

The wisest man of all the ages said: "A soft answer turneth away wrath." Instead of answering back in kind when some one speaks sharply to you, try the plan of giving a gentle reply. This will have two results: It will arrest the other's flow of harsh words, and it will give you a victory over yourself. Each victory makes it increasingly easier for you to control your words. Soon the habit of using good words will become a part of you. The Good Words club aims to help you form this habit. Become a member of this club by signing the blank below.

I desire to become a member of Unity Good Words club. I will try not to use negative words, angry words, or words of criticism. I will cultivate the habit of speaking kind words, helpful words, and words of good cheer.

Name .....

Address .....

City ..... State .....

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Christmas

GETTING THE CLEAR REALIZATION, *by F. B. Whitney*

The cause of disease, sorrow, or lack is found in man's erroneous belief concerning himself. He sees himself as a child of adversity, as an heir to race defects and limitations. He needs to see himself as a child of God, made in His image and likeness; for we are "heirs of God, and joint-heirs with Christ." *Getting the Clear Realization* aids one in building up a new consciousness of God's presence. In a realization of this consciousness lies the key to all power. This booklet contains much of interest to those who seek to demonstrate Truth. Price, 25 cents.

METHODS OF MEDITATION, *by Jennie H. Croft*

In order that you may contact divine power, it is necessary that you quiet the confused senses, eliminate all disturbed and anxious thoughts, and substitute thoughts of God's omnipresence. There must be conscious contact with the loving heart of God. *Methods of Meditation* gives four definite steps toward the attainment of this consciousness of oneness with God. If you desire spiritual help, which comes only through meditation on God and His ways, you will find *Methods of Meditation* an invaluable aid. Price, 35 cents.

THE SILENCE, *by E. V. Ingraham*

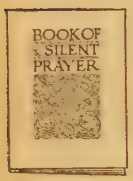
The silence is a form of prayer which is clearly advocated by the Scriptures. "Be still, and know that I am God," needs no interpretation. The purpose of the silence is to establish a means of communication between God and man. Many persons experience difficulty in connection with this phase of spiritual progress and need definite instructions to help them bring about contact with Divine Mind. For such persons *The Silence* contains a vital message. The author, E. V. Ingraham, out of his wide experience in conducting classes in the silence, brings you an enlarged, revised edition of his booklet, "The Silence." Price, 50 cents.

DIRECTIONS FOR BEGINNERS, *by Charles Fillmore*

Directions for Beginners was written by Charles Fillmore for the purpose of aiding those who are taking their first steps in Truth. It contains clear and definite instruction in matters of Truth, and its lessons are set forth in a practical, forceful way that is readily grasped and applied. If you earnestly desire to lay a good foundation for your understanding of Truth, this booklet will meet your needs. Price, 25 cents.

Suggestions

THE BOOK OF SILENT PRAYER, *compiled*



The Book of Silent Prayer is made up of prayers and devotional poems. There are morning and evening prayers, consecration prayers, prayers of faith, and thanksgiving—prayers for every need. We are told that "More things are wrought by prayer than this world dreams of," yet many persons fail to understand the true significance of prayer. *The Book of Silent Prayer* contains an article, entitled "Prayer," which explains fully the meaning and importance of communion with our heavenly Father. The great demand for this booklet has necessitated the printing of 10,000 additional copies. Price, 50 cents.

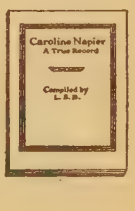
FINDING THE CHRIST IN OURSELVES, *by H. Emilie Cady*

Finding the Christ in Ourselves is a booklet which holds its place in the hearts of Unity students year after year. Although it is not a new one, it contains a message that will never grow old, and for that reason it continues to be a favorite. It explains in a clear and forceful way the object of Jesus Christ's ministry on earth and its significance to us. H. Emilie Cady is an outstanding Truth writer, and *Finding the Christ in Ourselves* carries a helpful and inspiring message to every seeker after Truth. Price, 25 cents.

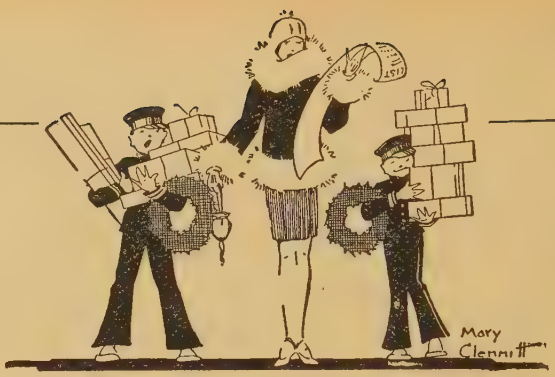
BEGINNING AGAIN, *by F. B. Whitney*

Beginning Again inspires you with the thought that you can make a fresh start, that you can throw off the fetters of yesterday's old beliefs, old aches and pains. The Christ of God within you stirs you to new life, new energy, and new activity. *Beginning Again* will help you to find the Christ within, and manifest Him in your life. This booklet is bound with a stiff, durable cover of blue, lavender, and gold. Price, 35 cents.

CAROLINE NAPIER, *anonymous*



A true story always carries an appeal. *Caroline Napier* is the true record of how a woman's courage and faith won a victory over the most trying circumstances and brought to her high honors and success. What she did, you can do, through the application of the Christ teachings. The story of *Caroline Napier* will hold your interest from beginning to end, and it will inspire you to do bigger things, to push on to greater achievements. Price, 50 cents.



Is Your Christmas List Complete?

Perhaps you have a friend who is discouraged, who is not in harmony with life. As a gift for this friend we suggest *Heal Thyself,* by Ruthanna Schenck.

Heal Thyself is a textbook on healing. It is helping many persons to find happiness by overcoming inharmonious conditions in their bodies. *Heal Thyself* seeks to help all persons to identify themselves with God, to contact the divine healing which comes from within.

Make your Christmas gift one that counts, by selecting *Heal Thyself* for your friend. Attractive cloth binding, in green and gold, price, $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

TRUTH IN A CIRCUS

We have just received the following letter from The Circus Evangelist:

"I am the only circus preacher on earth, and the *bona fide* pastor of 'The Canvas Church' with 'Dodson's World's Fair Shows'—the only circus having religious worship on their show grounds. I talk 'real life, Truth, and love.' Send me some of your good things in the way of tracts and other publications to aid me in my messages. Hold good thoughts and prayers for me in my labor for the Master."—*Doc Waddell, pastor of "The Canvas Church."*

Verily, the message is being taken "into every city and place," in accordance with the Master's instructions in the 10th chapter of Luke, where we read: "The Lord appointed seventy others, and sent them . . . into every city and place."

The Silent-70 department of Unity School is founded on this incident, and our work is to spread the gospel of Truth. We are making a special effort to reach institutions of all kinds, and the above letter shows the result in an institution where one would not ordinarily expect to find Truth being taught. If you are interested, and know of any institutions that might be reached by our literature, write to the Silent-70.

WHAT ARE YOU?

By

Imelda Octavia Shanklin

Miss Shanklin makes this statement in her book: "Until you have become acquainted with your soul you cannot know what riches lie concealed beneath the exterior." Perhaps you have hesitated to search the inner recesses of your soul; if so, you will be inspired by Miss Shanklin's idea that riches are hidden there.

What Are You? is an analysis of the inner thought processes. Its truths are told in a straightforward, forceful way. Do you desire a better understanding of yourself and your relation to God? *What Are You?* will answer your need.

Perhaps you have a friend to whom this book would appeal. We suggest it as a suitable Christmas gift. Cloth binding, $1.

Charles Fillmore

Talks on

THE HEALER

Charles Fillmore has been conducting a series of classes for the workers at headquarters.

The other morning Mr. Fillmore talked on healing. He told us of Unity students who still depended on a healer when they had a problem to meet.

Mr. Fillmore pointed out that we all had the great and only Healer within ourselves, and the healing power would come to one only when one learned to turn to the Healer within oneself.

Christian Healing will help you to contact the great Healer. It will bring you in touch with the healing power within yourself and will help you to use that power to bring success, health, and happiness into your home.

Whether you are a beginner or an advanced student in Truth you need *Christian Healing*. It sets forth the basic principles on which Unity is founded.

If you have a copy of *Christian Healing*, we cannot urge you too strongly to study it each day. Ponder each paragraph and study each chapter over and over again. Turn to the question helps in back of the book, and not only answer those questions to yourself but write your answers. In this way we are sure that you will contact the Healer within yourself.

Of course, if you do not have a copy of *Christian Healing*, we suggest that you supply that need now. If you would like to help spread the good that you have received from it give a copy to a friend. It would make a Christmas present of real merit. Price, $1.

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

How to Use a Prosperity Bank

The Prosperity Bank plan is designed to give the user a daily drill in thinking constructive thoughts and speaking constructive words. One cannot practice the bank drill faithfully without receiving help and strength.

We will gladly send you a Prosperity Bank on your request. The prosperity prayer which accompanies the bank is a constant reminder that God is the source of all supply and that by receiving God you receive His supply. As you concentrate on this prayer, Silent Unity will coöperate with you and bless you with its loving ministry.

For seven weeks you save in the Prosperity Bank, dropping in a coin each day. Perhaps you would like to save in this way for subscriptions to *Unity* magazine as Christmas gifts to friends. If so, you may save in the bank whatever amount you wish to spend in this way. The price of each yearly subscription is $1.50.

When you send us your savings, list the names and addresses of your friends, and mark your order "Christmas Gifts." It will be filled in time for Christmas, and each friend will receive a Christmas announcement of your gift. The coupon below is for your use in ordering a bank.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and enter my name with Silent Unity for special prayers.

Name .....

Address .....

City ..... State .....

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OUR
Thanksgiving Message to You

Let your heart be filled with praise and thanksgiving to God for His unfailing abundance. "Thou openest thine hand, and satisfiest the desire of every living thing."

Abiding in the consciousness that God's infinite supply is yours, you will want to share this blessed realization with others. The thought of sharing with others reminds us that Christmas is approaching—the season of the year when our hearts are filled with the Christ Spirit, when our greatest desire is to bring happiness to others. Now is not too soon to prepare for Christmas.

Do you know some one who is seemingly a victim of adverse circumstances, who apparently has few of the good things of life? On the other hand is there one who has everything that heart could desire in a material way, yet fails to experience that abundant life which Jesus came to bring? To such ones what gift would be more welcome than a subscription to *Unity* magazine? Besides bringing the message of Truth to one who needs it, the magazine, coming at regular intervals throughout the year, would be a constant reminder of your friendship.

The Prosperity Bank plan may be used in this connection. Send in your order for a bank now, and you will have sufficient time in which to save for gift subscriptions for your friends. A coin saved each day is an easy way to accumulate the amount that you desire to spend for gifts. Systematic saving and the daily use of the bank drill will result in increased faith and a richer consciousness on your part.

The Prosperity Bank plan is explained in detail on the foregoing page. If you will fill in the blank and mail it to us, a Prosperity Bank will be sent to you.